

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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NEW SERIES VOLUME XXIII, NUMBER 5

Jerusalem and Palestine are said to be under prohibition rule. We take it this means simply no open saloons.

Mississippi is said to have made nearly 20 million gallons of molasses in 1920. Keep sweet and keep moving.

Rev. Z. T. Sullivan has been called to and accepted pastorate at Tyler, Texas. Thus another Mississippian goes to Texas via Louisiana.

The books of the General Boards of the Southern Baptist Convention will be closed for the convention at noon May 3. Three months of good work ahead.

The program for Mission Day in the Sunday school, March 27th, will be mailed out from Nashville in a few days. If any superintendent fails to get a program by the first of March please write me and I will have some sent at once.

J. E. BYRD, Mt. Olive.

Pastor W. A. Hewitt says the First Church, Jackson, began the new year with the purpose to add 300 new members this year. Already in the first month fifty have been added. In this number there are 32 new families.

Pastor J. C. Green reports 294 in the Sunday school at Vicksburg on last Sunday. Seven were baptized in January and four received by letter. Everything is hopeful for the new year, including the wiping out of the old debt on the building.

Dr. E. Y. Mullins has promised to be at the State Sunday School and B. Y. P. U. Convention at Laurel, March 8-11, and make two addresses. One of them will be on Christian Education, the other probably on observations while studying recently the religious situation in Europe.

Dr. L. R. Scarborough will be on the program of the Convention at Laurel. He is the man who more than any other was responsible for putting the 75 Million Campaign beyond the mark. Our people will be delighted to hear him.

\$3,000,000 a year is said to be collected annually in tax on playing cards, which means, so we hear from a Methodist paper, that 40,000,000 packs are sold annually. The gambling mania has swept some church members into the maelstrom.

Dr. Jno. E. White at the Education Association in Nashville said something like this: "A Christian school has as distinctive Christian mission as a church and if it does not fulfill that mission there is no reason for its existence." He did not mean to put it on a par with the church but to hold it true to its purpose.

We have just received and immediately read "A Great Heart of the South," which is a biography of Dr. John Anderson, a medical missionary to China. It is a charming book by Mr. Gordon Poteat, teacher of New Testament in the Baptist Seminary at Shanghai. It is easy to read and will enlarge the heart of anybody who reads it. We commend it to young and old, and believe that it will prove a better missionary document than almost any missionary study book. This young man was a genuine missionary before he went to China. He is a real human and a true man. His work was cut short by accidental drowning before he had been two years in his chosen life work, but his influence survives. The book is \$1.25, and published by Revell.

## SPRIT OF THE DELTA PASTORS

At the call of Dr. Gunter, Secretary of our State Board of Missions, pastors, county organizers and other workers of the Delta section of the second district met at Moorhead this the 25th of January, to consider the interests of God's kingdom, to confer with each other in regard to the work of our churches, and to pray for God's guidance and blessing in the execution of this work.

Unusual conditions make such a meeting advisable and important; because the successful prosecution of the 75 Million Campaign now demands serious, earnest and prayerful consideration of our people. After much, thoughtful discussion and earnest prayer we deem it proper to make a plain statement and an earnest, brotherly appeal to our fellow workers in the churches of this district.

Nearly two years ago Southern Baptists decided to raise 75 million dollars in subscriptions, to be paid in five years, for missionary, educational and benevolent work. We believed then that God led us to take this step; and we believe God moved upon our people to subscribe more than we undertook to raise. Such is the condition of the world today, so great is the physical and spiritual destitution, and so much more accessible the world has become to missionaries of the cross, it seems clear that God was anticipating these conditions when he led us to undertake our great task.

We feel, therefore, that it is supremely important for us to accomplish the great work we have undertaken. The distressing financial condition of the country, which is possibly most depressing in this Delta section, is making it difficult for many of our people to pay their pledges. But we believe that when the facts and conditions are known and properly considered by our people they will pay what they have promised if it is possible for them to do so. For these pledges were made to God, and we must pay our vows unto the Lord, unless He, by His providence, has made it impossible for us to do it. Each one must settle his duty in regard to his pledge with God. And no consideration which God does not regard as sufficient can justify us in failing to pay what we have promised.

Our mission boards and trustees of our denominational institutions have planned and projected work on the assumption that the money subscribed will be paid, and if our pledges are not paid the financial obligations thus incurred cannot be met and this will mean incalculable disaster in many ways.

To pay our pledges will require real self-denial and sacrifice on the part of most, if not all of us, but to God and His Cause we owe our first obligation, and we should therefore make God our Preferred Creditor. If we do so honor God by paying our pledges when it is difficult to do it, we may be sure of His love and favor, and this will prove to be a very great blessing when our present burdens are heavy and perplexing, and when the future may bring burdens greater than those we now bear.

Surely we may now appreciate and appropriate the encouragement which Paul offered the Corinthian Christians when he said (referring to the churches of Macedonia): "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." See 2nd Cor. 8, 1-6 and 9, 1-9.

W. C. TYREE,  
W. R. COOPER,  
J. R. G. HEWLETT,  
Committee.

As nearly as can be now known from the statistics in hand there were about 150,000 received into Southern Baptist churches by baptism in the year 1920. More than 9,000 were reported by churches in Mississippi to Brother Tull during the evangelistic campaign. Of course not all churches made report.

Dr. Gambrell says the way to get the fleas off your dogs is not to put flea powder on them but get them hot in after a fox. So the way for Baptists to get rid of petty objectors is to get them busy about the Master's work.

The District conference in which pastors and others have gotten together to prepare for the great round up for the 75 Million Campaign have been seasons of blessed fellowship and inspiration. Dr. Gunter is greatly encouraged by the faith of the brethren, as they have been by his. The spirit of our people was never better and difficulties only challenge us to more heroic effort. This is the time for all our people to do a man's part in putting forward the Lord's work.

Some of the churches are suffering for lack of pastors. Some of these churches are making little apparent effort to get pastors. It is almost inevitable that these churches will be simply marking time or actually going backward until a pastor is secured. Not only does the individual church suffer, but the whole work of the kingdom suffers. Few churches do anything for general benevolence when there is no pastor to lead them. Don't let the procession move away from you, but get a pastor and get in line.

The Winer Term of the Moody Bible Institute has opened with an enrollment of resident students in the Day Classes of 848, of whom 441 are men and 407 women. This is an increase of 53 over the enrollment at the opening of the Fall Term. Returning students number 706 and new students 142. As usual at the beginning of each term, additional students continue coming in for two or three weeks after the opening date, and the prospects are for a total enrollment for the term considerably over 900.

Dr. J. F. Love for the Foreign Mission Board reports that up to the present \$147,284.24 have been received for famine sufferers in Europe and Asia. Six car loads of clothing were shipped to New York and thence to Europe for the poor. A man who can speak nearly all the languages of Europe goes along with the clothing and will see it safely through to Hungary. Everybody who gave will rejoice in the success of this ministry. Of all the clothes given not a garment had to be thrown away; all of it was good. It was valued at \$100,000. No further clothing need be sent, as it will be sent on the Mongolia January 27th. But money will be needed to buy food for the hungry in Europe and the starving in Asia. Europe will not get over the present condition for three years and the famine sufferers in China will have no crops of their own till summer. Relief sent through our own boards will reach the needy quickly and will be efficiently distributed with the least expense.

## ATTENTION

Laurel, Miss.  
March 8th-10th.  
State B. Y. P. U. and S. S. Convention  
I. E. Reynolds, of Fort Worth, leads singing.  
Dr. L. R. Scarborough and Dr. E. Y. Mullins speakers.  
Programs will be sent out soon.  
Plan to come.

J. E. BYRD.



# RECOMMENDATIONS OF CONSERVATION COMMISSION MEETING IN NASHVILLE, JANUARY 25.

At the meeting of the Executive Committee of the Conservation Commission of the Baptist 75 Million Campaign in this city today, the following members were present: L. R. Scarborough, chairman; I. J. Van Ness, Allen Fort, J. H. Anderson, George Hays, Mrs. W. C. James, and Lloyd P. Wilson.

After a prayerful and careful survey of the general situation concerning the Campaign, the following things were determined upon and in the form of recommendations to the Conservation Commission:

1. That a meeting of the Commission be called for January 25, at Nashville and that all the members be urged to be present.

2. That the Southwide, aggressive, denominational policy, based upon information, inspiration and systematic organization, looking to the conservation of all interests of the Campaign, and especially the collection of the pledges made in Victory Week, be adopted and urged and that this policy be concerted, co-operative and intensively aggressive.

3. That to this end the Chairman of the Conservation Commission be asked to spend the months of March and April in the active leadership of the Campaign in co-operation with the state and general secretaries, in the promotion of the interests of the Campaign, and the spring cash round-up.

4. That the following fourfold purpose be regarded as the main objective of this aggressive campaign:

(1) The collection of all pledges made.

(2) The enlistment of the associations and church which have previously had no part in the campaign.

(3) The extension of the Campaign to include new members and hitherto unenlisted members in participating churches.

(4) The Further enlistment of all our people in the Campaign through the dissemination of the Doctrine of Stewardship.

(5) That a vigorous publicity campaign be inaugurated by the following means:

(1) The publication in tract form of L. R. Scarborough's article on "Conscience and Campaign Funds," for wide distribution.

(2) The publication of the tract on the results already obtained in the Campaign.

(3) The publication of tracts by Drs. Gambrell and Mullins on their tour of Europe.

(4) The publication of a tract on "How to Organize a City, An Association and a Church for Soul-Winning Campaign," especially for use in the evangelistic movements in the summer.

(5) Wide use of news articles and other information in the interests of the Campaign in the denominational papers.

(6) Publication of one tract from each of the General Boards to be distributed by them and to set forth the work accomplished by them during the first year of the Campaign.

(7) The use of boiler plate news matter in the country churches in the South, one each in February, March and April, under the direction of Frank E. Burkhalter, Publicity Director.

(8) The encouragement of the distribution of tracts by the State Secretaries adaptable to their fields and that the Special denominational day in the Sunday Schools, which is the last Sunday in March, be used as a great occasion for the distribution of literature. We accept the liberal offer of the Sunday School Board in the free distribution of fifteen hundred copies of "Marvels of Divine Leadership," as a campaign document.

(9) That the Sunday School Board be urged to publish in cheap form the book on Trusteeship by Judge Gilbert T. Stephenson, of North Carolina, and that wide distribution be provided through the state secretaries. Also that Drs. Gambrell and Mullins be urged to hasten the publication of their proposed book on "The Baptists and the World

Situation" in order that it may be used as a campaign document at the earliest possible moment.

(10) That the State and General Secretaries and publicity men be asked to join in the wide distribution and use of the Baptist Publicity Handbook prepared by the Publicity Department of the Conservation Commission, and that the pastors and associational and state forces be urged to make large use of publicity and advertising in the denominational and secular papers.

6. That the Chairman of the Commission be asked to arrange a program of Southwide inspirational movements during the period of March 1 to April 30, using Drs. Gambrell and Mullins and with each of them a special speaker to represent the special interests of the campaign. It is recommended that the State Secretaries furnish a man to represent state interests and that from two to five great central meetings be arranged in each state and that the state forces be urged to organize either before or after these central meetings, conferences or inspirational meetings for each district or association, and from these inspirational rallies in all the churches, the effort being to mightily arouse the interests of our people.

7. That the months of March and April be divided into three periods as follows:

(1) February 27 to March 5, Intercessory Week, with Wednesday March 2 being set apart as a day of prayer in all the churches.

(2) March 5 to April 1, Enlistment and Stewardship Period, at which time special emphasis is to be put upon the general enlistment of our people in denominational life and work and the teaching of the doctrine of Stewardship, and that systematic encouragement and co-operation be given pastors, churches and churchless pastors with a view of establishing pastoral relations which shall secure the leadership of under shepherds for all our churches and work for all worthy Baptist preachers.

(3) The month of April to be regarded as Loyalty Month, during which time we will seek with all possible aggressiveness and spiritual power to bring every subscriber and every church up to the amount of pledges due May 1, 1921, and a cash offering from every Baptist who has not pledged. We recommend that all of this be done in a spirit of supplications to Almighty God, for power and with a deep compassion for winning the lost world for Jesus Christ and the enthronement of His truth in the hearts of all men.

## THE MENACE OF EVOLUTION

(By A. C. Dixon, D.D.)

The Greek philosophers between 700 and 300 B. C., were, with one exception, evolutionists. Thales, of Miletus, taught that water was the primordial germ. Miletus believed that fire originated all things, and Pythagoras, the mathematician, was confident that number somehow brought life and form into existence. Plato, the greatest of all Greek philosophers, did not agree with his compeers. He believed that man began equal with the gods, and that beasts were degenerate men.

### Darwin and Malthus

Charles Darwin in his university course caught the vision of the Greek philosophers and, rejecting the theory of Plato, became an ardent advocate of the hypothesis that every thing was evolved from beneath; that life originated with germinal, embryonic beginnings, that in nature there is perpetual war which he called "the struggle for existence," the strong and fit destroying the weak and unfit, and thus causing everything to move upward. Darwin did not get his idea of perpetual warfare in nature from the Greek philosophers, who were more benevolent in their thinking. They believed that all life and form were evolved from beneath by quiet forces, but they did not give the strong the scientific right to destroy the weak.

Darwin confesses in his autobiography that he received this suggestion from Rev. Thomas Robert Malthus, an Anglican minister, who died in

1834, when Darwin was twenty-five years old. I do not know that Darwin ever met Malthus, but he was a careful reader of his books and confesses in his autobiography that he got his theory from Malthus. Malthus taught that man increases with geometrical ratio, while food supply increases with arithmetical ratio. Therefore wars and pestilences are necessary, that the surplus population may be killed off, in order that the remainder may survive.

A little careful thinking makes it clear that Malthus was wrong. Man does not increase with geometrical ratio, while food supply does increase, "some thirty, some sixty, and some an hundred fold."

But Darwin was deceived by plausible reasoning of Malthus, and made this mistake one of the foundation stones of his scientific system. It is a libel upon a generous God, who has provided enough for man and beast without demanding that the strong shall kill the weak.

Henry Drummond in his Ascent of Man shows that he feels the shame of such libel while he pleads for an altruistic evolution in which the struggle for the existence of the weak as a mother would struggle for the existence of her child.

The fact that dolphins chase flying fish for food, and that some animals are intended for the food of others does not prove that in nature there is a perpetual warfare, but rather the contrary. It is a benevolent provision that some animals should be intended for food for others, so that the strong may subsist without a struggle with their equals for existence.

### The Fall of Darwin

One of the most pathetic bits of biography in existence is the effect of this pagan teaching and the atmosphere it produced upon Darwin himself. In early life Darwin was a believer in the Bible as the Word of God, and he believed that God answered prayer. In his later life he confessed with regret that he had lost all taste for poetry, music, painting and religion.

But to the last he was fond of the habits of worms. He wrote the best book on worms ever penned. He glorifies the little creatures as benefactors of mankind none too much. It is all true.

But what I insist on is that any theory or atmosphere that effaces all taste for music, poetry, painting and religion, while it makes one revel in studying the habits of worms, has something the matter with it; and, when we observe that the effect of the theory in others is to drag them down from the spiritual to the natural, from the real of music, poetry, painting and religion to the realm of the worm as it works in the dirt and dark, we are driven to the conclusion that there is something in this pagan theory that drags us down into the mud, and robs us of the clearer vision and purer atmosphere of the higher spiritual realms.

It has fostered autocratic class distinction and is no friend to the democracy which stands for the protection of the weak against the oppression of the strong. The greatest war in history, which has drenched the world with blood and covered it with human bones, can be traced to this source. If the strong and the fit have the scientific right to destroy the weak and unfit, that human progress may be promoted, then might is right, and Germany should not be criticized for acting upon this principle.

### The "Superman"

Nietzsche, the neurotic German philosopher, hypnotized the German mind with this pagan brute philosophy. "The weak and botched," said he, "shall perish; first principle of humanity. And they ought to be helped to perish. What is more harmful than any vice? Practical sympathy with the botched and weak Christianity."

"If what I publish be true," he wrote to an invalid woman, "a feeble woman like you would have no right to exist."

"Christianity," he said again, "is the greatest  
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THE PRESENCE AND POWER OF THE HOLY SPIRIT.

A Sermon by Frank M. Goodchild, D. D.

*An there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were filled with the Holy Ghost (Acts. 2:3, 4).*

It was Dr. A. J. Gordon who called our attention to a striking similarity between a certain prediction made by Napoleon Bonaparte and one of the promises of Jesus Christ. It seems that a little while before he died Napoleon said, "When I am gone my spirit will return new revolutions." That prophecy was in a measure fulfilled. Napoleon's superb military genius and the might of his wonderful personality shaped the politics not simply of France but of all Europe for more than a generation. When the Lord Jesus was about to leave the world he promised his disciples that he would send to take his place One who should comfort them in their loss of him and endue them with power to do a world-wide service for him. Napoleon's influence waned year by year, as of course is must, just as the echo is sure to die out when the voice that awakened it is silenced. But it was not so with the Spirit that the Lord Jesus promised after his departure. Instead of a diminished and diminishing influence our risen and ascended Lord has bequeathed to us a mighty personal presence, under whose guidance the church baptized with power moves forward with an energy unapproached while the Master himself was here on earth. On one occasion the Lord Jesus said, "Greater works than these shall ye do, because I go unto the Father." The text marks the beginning of the fulfillment of that promise.

When I was a little boy I heard an old man say, "You cannot have a successful church unless you have a spiritual membership." I never have forgotten that remark, and I wish to insist upon its truth. There are two vital words in that statement, "spiritual" and "membership," but upon each of them there deserves to be placed tremendous emphasis. Let us look for a moment at each of them.

*Spirituality a Power.*

First, then, glance at the word "spiritual." I am not sure that I could define that word very satisfactorily either to myself or to you. Probably no one here could do so. And fortunately we do not need to. Spirituality is the hardest thing in the world to define, but it is the easiest thing in the world to recognize. Even a man who has not a mite of spirituality himself can recognize it on sight in some one else, as Simon, the sorcerer, still in the gall of bitterness and the bond of iniquity, recognized it in the apostles. Some evening you go to a prayer meeting and in the course of the evening two men rise to speak. One of them talks very learnedly about the Scriptures, about the constitution of man and the laws of the spiritual life. And while he speaks no eye is wet with tears and no heart beats any the faster. When he takes his seat the other man rises. He is neither learned nor eloquent as the world estimates these things, but he has been taught in the school of experience, and is rich in his confidence toward God. He tells, in poor broken words, of a recent trial of his in which the Saviour's presence was very real and comforting to him, and when he resumes his seat the long drawn sigh of the congregation tells that he lifted them into a region of blessedness, of the existence of which they scarcely had dreamed before. You know what it was made the difference between these two men. It was the presence in one of them and the absence from the other of that quality that marked the lives of Peter and James and John and Stephen and Paul and the other men of the early church who were full of the Holy Ghost and of faith. It was the presence in one of them and the absence from the other of that quality that makes the lives of these splendid men of the early church stand out in such sharp and rebuking contrast with the lives that most of us are leading today.

And the quality of spirituality is not only the one thing sorely lacking in most Christian lives

today, but it is also the one thing absolutely essential if a man is to render God efficient service. A man may everything else in the world, but if he lacks this he will certainly and miserably fail as a Christian worker. We may lay the best possible plans of work, and initiate the wisest schemes. We may have all the money that generosity can lavish, all the learning that universities can supply all the graces of speech that training in oratory can lay at our feet. But if we have not this mysterious power which none but the Spirit of God can communicate, we can do nothing. And when you reflect upon it you see very soon that those two words, "doing nothing," are an exact and full length portrait of the unspiritual man or the unspiritual church,—doing nothing, though a world full of people is dying for need of their ministry. There is the multitude starving in the wilderness, and here stands the unspiritual church doing nothing, with no bread of life in its possession, and no power such as its Master had to create bread. Doing nothing! There is the multitude fainting and dying of thirst, and here stands the unspiritual church doing nothing, having no water of life in its possession and no power such as Moses had to speak to the rock and cause the gift of God to flow forth. Doing nothing! There are the people bringing their dear ones possessed with demons praying for their cure, and here stands the unspiritual church, like the apostles at the foot of the Transfiguration mount, baffled and helpless and asking, "Why, cannot we cast them out?" Doing nothing with power to do, and often with no wish to do—that is the exact picture of the unspiritual church. May the day never come when that would be recognized as a fair portrait of the life of any one of us or of the church with which we are in fellowship.

Now if spirituality is superior to organization, superior to any plan of work that can possibly be contrived, it is immeasurably above mere secularities. I must confess that I view with some alarm the disposition that is manifest in so many directions to replace the attraction of the cross of Jesus Christ with something else; the disposition to offer men something as an inducement to them to accept the gospel. We want no inducement except the God-provided inducement of peace and joy and comfort in the Holy Ghost. I believe, as you know, that the church should touch every part of a man's life. I believe that its ministry should foster the well-being of body, mind and spirit. But I believe also very profoundly, that everything that the church does should be made simply a means of holding up Jesus Christ as the only and sufficient cure for all men's ills. Oh, Christian men and women, what we want in the church today is less of merely worldly attractions, and more of the matchless enticements of the everlasting gospel; less of sweet secularities and a more diligent use of the sword of the Spirit of God!

*A Spirit-Filled Membership*

Now let us look for a moment at the second vital word in the subject, "membership." This spirituality of which we have been thinking, in order to be efficient, must be resident in the body of the church membership. You know how it is in the physical organism. It is the heart that sends the life-nourishing streams of blood through every part of our system. And the heart is placed not in the head, but down here in the body. So precisely it is in the church. I am sure that I express the abiding conviction of the vast majority of those who stand up to preach the gospel when I say that the center of a church's power is not up here in the pulpit but is somewhere down among the pews. When the blessing of the Holy Spirit was given at the first Pentecost, it was given not to a few apostles only, but to the whole body of the disciples who were waiting and praying in that upper room. This is the record of it: "There appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were filled with the Holy Ghost." No wonder there was a great stir in Jerusalem, and a great gathering of souls into the church. A church with

that measure of spiritual power, every member spirit-filled, is practically omnipotent. One man full of the Holy Spirit can achieve a very great deal. I have been told of a pastor who had a great revival in his church fourteen winters in succession. He was not a great preacher, and yet season after season he gathered a great harvest of souls. It could not be accounted for, until one evening in the prayer meeting an aged saint arose and said, "Brethren, I have a confession to make. It has long been my habit to pray long and earnestly on Saturday evening for the descent of the Holy Spirit on us the next day. And now, brethren," he said, and he began to weep, "I have to confess that for three weeks I have neglected this." At last the secret was out. The pastor was mighty in reaching men because he was supported by a pew that was first of all mighty in reaching God.

You remember that when John Livingstone preached in the kirk at Shotts, in Scotland, one Lord's Day, there were 500 people converted under that one sermon. What was the secret of that sermon's power? It was this—the church had been fearful that the day would pass without any special mark of God's favor, and so they gathered the previous evening for prayer, that they became so absorbed in their petitions that they spent the whole night in prayer. When Jonathan Edwards preached at Enfield that sermon of his on "Sinners in the Hands of an Angry God," the people were so mightily moved that they laid hold of the arms of the pews to keep their feet from slipping into perdition. What was the secret of that sermon's power? It was not in the matter of the sermon, I am sure. Many who have read the sermon have pronounced it dull reading. I very much doubt that half a dozen people here, if they began to read the sermon, would read it to the end. And it would seem unlikely that the sermon's tremendous power was in the manner of its delivery. When Jonathan Edwards preached he read rather closely, and at Enfield that day he read with his face close down to the manuscript. No, the power was not in the manner of the sermon's delivery. And, moreover, Edwards had preached that sermon word for word the same as at Enfield, and there was no apparent result. Now what was the secret of the power that has made that sermon celebrated from the day it was preached at Enfield until now? Why, at Enfield, the people, consumed with a desire for a great outpouring of God's blessing, assembled the previous evening for prayer and in their wrestling with God, they forgot time, and they did not separate until the morning dawned. Ah, there can be no doubt about it, a pew in touch with God lends power to the pulpit. A church that has earnest, prayerful, Christ-like people in the pews will do a great work though the pulpit be commonplace. But a church with indifferent pews will be powerless though a Paul or even Paul's Master stand up to preach.

There were places, you know, where even the Son of God could do no mighty work, because what he undertook to do was limited and nullified by the unbelief of the people. May God help the church that has most of its power in the pulpit, and that is not vitalized in every part of it by the presence of the Spirit of God. The only thing to be done in such a case is for some modern prophet specially commissioned for the work, to do as the ancient one did, stretch himself upon the dead body, his mouth to its mouth, his hands upon his hands, his heart over against its heart, until the flesh shall wax warm and the life return and the church shall begin again to be what it was meant to be, a ting of power.

Fortunately if a man's spiritual life runs low, or if the spiritual life of the church is impoverished, God has given us explicit directions as to how it may be reinforced. The Spirit of life and of power is given to us on very simple conditions. *Spiritual Power Dependent on Obedience.*

1. We get the presence and power of the Holy Spirit by obedience to God. Acts 5:32 says: "The Holy Spirit which God hath given them that obey

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## EDITORIAL

### THE GREAT SPRING DRIVE

Some people do not like the word "drive," and so it has been abandoned by a few and used apologetically by others. But if the word is understood the objection will probably melt away. It was probably used originally as a description of the hunter's chase for game, when the fox or bear or deer or tiger was driven from his hiding place and a group of men and pack of hounds joined in the pursuit. From this it was adopted as a description of a certain kind of warfare, when all forces being prepared were joined for a simultaneous and persistent effort to force the enemy to conclusions and defeat. It was thus a battle on a great scale. In either case it represents the putting forth of all concerted energies to the limit of ability and the utmost enthusiasm to attain an object. It has no suggestion of forcing unwilling men into battle; but carries the spirit of sport into the most arduous tasks with the most ardent enthusiasm. It is the spirit of men in a foot ball game who "buck the line" with a will to win.

So it has been adopted into our religious work and made do service in a good cause. Many will recall with what anxiety of heart we awaited news daily from Europe in the spring of 1918. When Ludendorf and Hindenburg with dramatic accompaniment announced the spring offensive all along the line from Belgium to Italy. Our hearts stood in our mouths for the civilization of a world was at stake. And not until the counter offensive of Marshal Foch began and his great drive against the Hindenburg line was under way which broke the army and the spirit of Germany, did we begin to breathe easy.

Something like this is the feeling of Baptists today when we begin our great spring drive for our objective by the first of May. Then the civilization of the world was at stake. Now the salvation of the world is dependent on what we do. The very success of Jesus' own ministry, the object for which he came into the world is dependent on the issue of these three months' work. Not that three months work will save the world, but with out this and such as this the world will never be saved. And some time if not this time, the turning of the tide of victory will depend upon just such a campaign. The eternal salvation of many souls will hang on this very three months' work.

Every man among us from one end of the line to the other ought now to feel that in some measure the issue will depend on him. No man and no church can afford now not to be in line and to put forth his full strength for victory. We have been hard pressed by the enemy of financial depression, we have fallen back in our offerings to the lines we occupied before the 75 Million Campaign was put on. As the great British general said, we are now fighting with our backs to the wall. We have retreated the limit. There is no more ground to

give. This has been not simply a military necessity, but it has been good strategy. The past few months were not the time to fight an offensive campaign. But in retreating for the moment we were merely waiting our time. We have never had any thought but of victory. We knew all the time that as Marshal Foch said wars are won only by the army on the offensive. The time is now on us for bringing up all the reserves, for bringing into line all arms of the service. The push is on.

Dr. Gunter has called in council the Executive Committee of the Board. He has had a meeting of the field workers. The plan of campaign is complete. The district or regional conferences have met. County meetings will be held. In every church the matter of the round up for the second year of the campaign will be presented. We will have some visits from men outside the state. But the success of the campaign in Mississippi depend on Mississippians, depends on every man and woman and child in our churches. It depends on you and me. We cannot stop at any sacrifice. He gave his all for us and if we are true to him we shall joy to even suffer with him that we may be glorified with him.

If there are some men who are in the hospital financially or spiritually, the rest of us must be the more diligent and determined. If some are afraid and disposed to play the coward and retreat or hide in this testing time, the rest of us must have the more faith and courage. We are in to win for the glory of God and the rescue of a lost world. God is with us if we go—"Lo, I am with you all the days."

### SONS OR SLAVES

In the eighth chapter of the gospel of John is a dramatic account of the rapid fire conversation between Jesus and hostile Jews at Jerusalem. At one time he seems fairly to have won them over, for it is said, "As he spake these things, many believed in him." But that they were not willing to follow thier convictions is shown in the rest of the conversation.

Jesus told them if they would abide in his word they were true disciples and would know the truth and the truth would make them free. Here they flinched and immediately expressed resentment at the intimation that they were not free men. Jesus then proceeds to show them that they are slaves of sin.

Now what follows is the special point of interest just now. Jesus virtually declares that it is fortunate that they are no worse than slaves of sin. It could be worse. They might be sons instead, and if they were sons of sin instead of slaves of sin there would have been no hope for them.

There is a difference. We may not know much about it—it certainly exists. A slave is one who has been brought against his will or without his consent by force into bondage to another. Certainly there are some sinful creatures for whom there is no hope, for whom there is no redemption, for whom God in his own inscrutable wisdom and justice has made no provision in his purpose of grace. The Hardshells say there are men who belong to this class. But the Bible does not say so. On the contrary it says, "By the grace of God he tasted death for every man." He is the propitiation for our sins, and not for ours only but for the whole world." There are too many "whosoever" in the Bible for us to be mislead in this matter.

But the Bible does declare that there is no redemption in Christ for sinning angels. Read Hebrews 2:16, "For verily not to angels doth he give help, but he giveth help to the seed of Abraham." Again you read in Jude vs. 6, "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." They belong to the household of sin for whom there is no hope.

But Jesus said these people to whom he was talking, perverse as they were, were not in this class. Instead of being incensed at being called

slaves of sin, they ought rather to congratulate themselves that they are slaves and not sons. The slave abideth not in the house forever, but the son abideth forever." According to the law of Moses no Jew could be permanently enslaved, except by his own consent. He might get into debt and so sold into slavery, but it was not permanent. It could last only the year of jubilee and then he must be set free. But a son was a son forever. No changing condition or conduct could alter that relationship. Jesus tells these people that while they are slaves, they do not have to stay in bondage. It is God's purpose of grace to set them free.

But one cannot be given his freedom without his own consent. It is of one's own choice whether he will be a slave or a free man. According to the Jewish law, when a man was offered his freedom, he could accept it or not. If he accepted he went forth absolutely free. But if he for any reason wished to continue in bondage he was permitted to say so and do so. In that case his master took him to the door post and bored a hole through the outer ear and that ear mark made him a slave for life. That was his last chance for freedom.

This is the picture of a man who voluntarily decides to remain in sin. He has his chance at liberty. The gospel is preached to him, but he says, "I love my master," and concludes to stay with sin as its bond slave. In some way he will show the ear marks of sin in his life, and he gets to where there is no hope of deliverance.

But Jesus says, "If the Son shall make you free, ye shall be free indeed." Two things are in this which cannot be overlooked. The first is that this deliverance from bondage must come through the Son. Jesus has "authority on earth to forgive sins." It is he that "loved us and loosed us from our sins by his blood, and he made us to be a Kingdom." Rev. 1:5.

Blow ye the trumpet, blow,  
The gladly solemn sound;  
Let all the nations know  
To earth's remotest bound,  
The year of jubilee is come;  
Return ye ransomed sinners home.

The other truth that goes along with this is, that if the Son shall make you free ye shall be free indeed. What he does he does thoroughly and in reality. It is no make believe deliverance; it is genuine. It is not a nominal freedom, it is actual. You are no longer the slave of sin. You do not have to obey the sinful lusts. "Let not sin therefore reign in your mortal body, that ye should obey the lust thereof; neither present your members unto sin as weapons of unrighteousness; but present yourselves unto God as alive from the dead, and your members as weapons of righteousness unto God. For sin shall not have dominion over you; for ye are not made under law but under grace. But now being made free from sin and become servants of God, ye have your fruit unto sanctification, and the end eternal life."

One of the results of the ambassage of Drs. Gambrell and Mullins to Europe will be a new book by these two men as co-authors, which will give the sum of their observations and deductions about religious conditions in Europe of special interest to Baptists. Each of these men has written books that have been widely read and greatly useful. When they combine to make a book it is of double interest. There was never a more engaging subject for study than conditions in Europe just after the world war. The Lord has written lessons for us in large letters, magnificently illustrated in the past five years. These two men are genuine students and philosophers and have a special gift of interpreting the times. The Sunday School Board, proposes to get out the book and sell it at cost for the good it will do, and is asking the various state boards to distribute it at cost. It is expected that it will be issued about March first, and there will probably be a rush of orders.



# Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

## OUR DISTRICT MEETINGS

We have attended four of the district meetings which are now being held and we are delighted with the fine spirit manifested at every meeting. The meetings have been largely attended and the pastors and laymen who have taken part show the spirit of determination and confidence that is sure to become contagious among their churches when they go back to their fields.

## Reviving Our Organization

We are making use of these district meetings to revise and revive our organization by the selection of a county organizer for every county and planning to have the county organizer revise the list of local church organizers for every church in each county. We will also undertake at once to revise our list of pastors so that we may know at our headquarters office the pastor of every church in the state.

## Some Things to Be Done

It is the unanimous opinion of the brethren that we should plan to reach every church in the state during the month of March with a special meeting that will bring information and inspiration to the people and arouse them to the importance of paying every pledge due by April 30th. These special meetings will be held at the churches as nearly as possible on their regular preaching days. By this arrangement we hope to reach every pastorless church and every church that did not put on the 75 million campaign.

## Larger Use of Laymen

In reaching the churches as suggested above it is proposed that we use our consecrated laymen in a larger way than we have ever undertaken to do before.

Every church that forms a center from which such work may be projected is asked to thoroughly organize for sending laymen out to the churches that need help. Every full-time church should feel a special responsibility in projecting its influence and using its forces in this time of emergency. We know a number of full-time pastors who expect to use their laymen to the limit from now until May 1st. We find that the laymen are more willing to volunteer for such service than they have ever been before.

## Laymen Chairmen

At these district meetings we are selecting a strong layman in every county to act as county chairman of Laymen's Work. It will be his duty to locate, enlist and inspire his fellow laymen to take part in his important work. He will cooperate with the county organizer in his county in such way as to develop the most effective means for reaching the churches and arousing interest among the people.

The Baptists of Mississippi are not going to fall down. Some of them will sit down and some of them will lie down but this great denomination is not going to fall down on this great task.

—Rev. S. R. Young.

Our pastors are coming more and more to realize that the final solution to the problems of financing the kingdom will come only thru bringing their people to systematic and proportionate giving. Every pastor should preach tithing and stewardship.

Where a church has been giving to the 75 Million Campaign systematically since the time the pledges were taken it is now in a position to bring up its full annual quota by the time the year closes, April 30. The present financial depression should be a lasting warning to the

churches against the old plan of paying their obligations to the Lord annually.

When the brethren look up the old associational minutes that are being advertised on this page we will quit calling for them. If you are interested in having a permanent record of our Baptist work in Mississippi help us to get these missing minutes.

We are still waiting for the list of subscribers from some of the churches whose pastors stood at the State Convention in November and promised to put the Baptist Record into the budget. We will not call any names but we would like to put the names we have in mind on the Baptist Record honor roll.

Two more district meetings are to be held, February 8th at Hattiesburg and February 9th at Quitman. We hope these two meetings will be largely attended.

The clerks of the association are urged to send in copies the minutes of the last association and also the original letters of the churches to the associations which we are filing in loose-leaf binders for permanent reference.

We are publishing in this issue of the Baptist Record the recommendations made by the campaign commission at its meeting in Nashville last week. The brethren will note that the plans we have already been discussing in our meetings will not have to be modified in order to carry out the suggestions of the Campaign Commission. Read the recommendations carefully.

At our district meeting at Brookhaven Bro. B. E. Phillips suggested that day of prayer be observed at some time between now and the first of May. It was then suggested that Mississippi wait and see if the Campaign Commission suggested a day of prayer. It will be seen from their recommendations that March 2nd is the day set apart for prayer in all the churches of the South. Mississippi will observe the day recommended by the Campaign Commission.

Pastors will please call attention of their church treasurers to the importance of remitting to Dr. R. B. Gunter, Corresponding Secretary, all money on hand at the end of each month. We find occasionally some church that has several hundred dollars lying in the treasury that should be sent in to the headquarters office for distribution among the causes supported by the 75 Million Campaign.

## WANTED MINUTES OF ASSOCIATIONS

We want to bind in book form a complete set of the minutes of our associations for the years 1915, 1916, 1917, 1918 and 1919.

Brethren will you please send to Mr. N. T. Tull, Jackson, Miss., copies of the minutes for the following named associations for the year indicated by the name of each:

- Aberdeen, 1917.
- Bethel, 1916, 1917, 1918, 1919.
- Chickasaw, 1918.
- Deer Creek, 1915.
- Green County, 1917.
- Judson, 1917, 1918.
- Kosciusko, 1917, 1918.
- Leaf River, 1917, 1918.
- Magee's Creek, 1916, 1917.
- Perry County, 1915, 1916, 1918.
- Pontotoc County, 1919.
- Red Creek, 1916, 1917.
- Tallahala, 1916, 1917.
- Trinity, 1917.
- Zion 1917, 1918.

## BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

| CHURCH            | COUNTY      |
|-------------------|-------------|
| Columbia          | Marion      |
| Raymond           | Hinds       |
| Hattiesburg First | Forrest     |
| Immanuel          | Forrest     |
| Itta Bena         | Lefflore    |
| Louisville        | Winston     |
| Chalybeate        | Tippah      |
| Tupelo            | Lee         |
| New Hebron        | Lawrence    |
| Hazlehurst        | Coriah      |
| Davis Memorial    | Hinds       |
| Corinth           | Alcorn      |
| Calvary           | Winston     |
| Blue Springs      | Union       |
| Leland            | Washington  |
| Quitman           | Clarke      |
| Crystal Springs   | Copiah      |
| Union             | Franklin    |
| Medenhall         | Simpson     |
| New Augusta       | Perry       |
| Gloster           | Amite       |
| Shuqualak         | Noxubee     |
| Shelby            | Bolivar     |
| McComb East       | Pike        |
| Clinton           | Hinds       |
| Pine Grove        | Pearl River |
| Oakvale           | Lawrence    |
| Osyka             | Pike        |
| Greenville        | Washington  |
| Hernandville      | Clarke      |
| Roxie             | Franklin    |
| Drew              | Sunflower   |
| Come              | Panola      |
| Duck Hill         | Montgomery  |
| Pittsboro         | Calhoun     |
| Brandon           | Rankin      |
| Griffith Memorial | Hinds       |
| West              | Holmes      |
| Monticello        | Lawrence    |
| Bowling Church    | Attala      |
| State Line        | DeSoto      |
| Port Gibson       | Clarke      |
| Ratesville        | Panola      |
| Flora             | Madison     |

Among the things discussed at the recent meeting of the campaign committee in Nashville was the tendency of some churches to divert the money promised to the campaign from the objects to which it was given to some other purpose, generally a local enterprise. Righteous indignation was expressed against any such mis-use of money, and this writer was in thorough sympathy with every word that was said. It cannot be too severely condemned. But we could not help remembering that in this same room about a year ago, these same men and some others labored until the sentiment was developed and later action was taken to divert funds which had been promised to home and foreign missions and apply them to certain educational institutions. The Baptist Record opposed such diversion as evidently immoral, and still believes the same way. It opened the flood gate and made it possible for churches and individuals to do the same thing. God will judge; and no good can come of such wrong doing, and we believe that any enterprise or institution that receives such money will find it a curse instead of a blessing. One brother remarked that he had heard of churches in Mississippi doing the same thing. We know of none such; and as for the State Board, every cent that comes to it will be used in exact accord with the argeement of the campaign in letter and in spirit. We believe our Mississippi brethren and our Mississippi churches are as good as the best.

In three of the Southern States are laymen who are mission secretaries, namely, Virginia, Alabama and Louisiana.

Dr. Ben Cox has been pastor of Central church in Memphis eight years, in which time nearly 100 members have been added to the church.

## THE INVISIBLE POWER.

By J. B. Gambrell.

That there is an invisible power operating in the realm of Christianity is the teaching of the scripture and the experience of Christians. Preaching, while in many ways like making addresses, yet has in it an element that can never be experienced in ordinary speech-making. There is a power that comes upon the preacher and through him upon the congregation, unique and unmistakable.

How this invisible power operated to save a  
(Continued on page 8)



## THE PRESENCE AND POWER OF THE HOLY SPIRIT.

(Continued from page three)

him." Dr. Trumbull tells us that he once met an old soldier of Napoleon's, and talked with him about the Emperor. "Ah," said the soldier, "we believed in Napoleon. You Christians believe in God. So we believed in Napoleon. If Napoleon had said to his soldiers, 'Go to the moon,' we would have started." That is the absolute obedience that brings power in things secular or spiritual. But we are very rarely like that. We make an incomplete consecration of ourselves.

A woman came into our Sunday morning congregation some time ago. She remained after the service to talk with me. She had been drinking, but she was still in possession of her faculties, as you will see when I tell you that she put a \$2 bill on the contribution plate. She said that she was determined that that \$2 bill at any rate should not go for drink. As I talked with her she said, "I work for a high Baptist." I said, "You do." "Yes," she said, "but this is a high Baptist." "A high Baptist?" I said. "What is a high Baptist?" "Oh," she said "she is a high Baptist—she never goes to church." I wonder whether there are any high Baptists in this community? There are in most churches, and that is why I say that many of us are half-hearted in the consecration we make of ourselves. We are uncertain and unhesitating in our penitence even. We are true children of our Anglo-Saxon forefathers. I have read that Fra Rocco, one of the old Dominican preachers, was once preaching to a great crowd of the Saxons. Fra Rocco had wonderful power over a congregation. He could shape the people by the storm of his emotions as a tempest tosses a field of grain. He had moved this great throng before him to such penitence that they instinctively fell on their knees. And while they thus knelt, weeping and showing every sign of contrition, Fra Rocco said, "All who are truly penitent hold up your hands." Every one of the vast multitude held up his hand. Then while the hands were still lifted, the strange preacher said, "Oh, thou holy archangel Michael, who standest before the judgment seat of God, with thine adamant sword cut off every hand that is held up hypocritically!" And instantly every hand was pulled down.

We are uncertain and hesitating. I say, even in the first step that we take in the Christian life. I have read of another missionary who went to the early Saxons. They were moved by his preaching and came to him in great numbers to be baptized. Among the others their chief came. But when he went down into the water of baptism he held up his hand out of the water. When he was asked why he did that, he replied that he wished to reserve the arm to fight his enemies with. Now God will accept no such half-hearted consecration as that. When we come to him he expects us to hold out both our hands and to say, "Lord, these hands that have been busy in the service of self I now yield to thee. These feet that have run the way of their own pleasure, now stand ready to do thy bidding. These eyes that have so often looked upon things that have turned the heart away from thee, now watch thy face, anxious to do thy will and determined to do it." The man who puts himself before God in that fashion cannot be but a man of power. That disposition would make a man like that great Frenchman, Fenelon. The profane Lord Peterborough was once thrown for a while into Fenelon's company. He soon hurried away, however, saying, "I cannot endure the presence of that man and still remain an infidel."

*Spiritual Power Dependent on Prayer.*

2. A second condition of receiving the Spirit of Power is that we should sincerely ask, "If ye then being evil, know how to give good gifts unto your children how much more will your heavenly Father give the Holy Spirit to them that ask him." Build up the church's altar, have the church's hours of prayer well observed, and you have filled the springs of the church's power. The early church was praying together when the blessing

of Pentecost came. When I see our church family well gathered together in the prayer meeting, I feel like saying as Elijah said to the king, "Get thee up, get thee up, for there is a sound of abundance of rain."

Dr. Pierson has said that prayer is a lost art; that the secret by which Jacob prevailed with God, is forgotten. I do not believe it. Most of those who are this morning are here because some one persistently and prevalently prayed us into the kingdom of God. And I trust that most of us in our turn can remember some others whom our prayers have brought to the foot of the Saviour's cross. When all is said that can be said about the poverty of the church's power, I still believe that there is no power in the universe that can for a moment compare with the sincere prayer of a child of God. I confess I do not understand it. I have no new solution to offer for the problems of prayer. I do not see how it is possible that one of us poor creatures by sending up a prayer to heaven can cause the great God to turn and do something that he would not have done without the petition. I confess I do not understand that.

But there are many other things I do not understand that I rejoice in as realties. I do not see how it is that some great strong, with every prospect in life, with his business well built up and his life well rooted in the community, will turn his back on all his prospects, leave his friends, and give up his business and go to another part of the country and start anew at middle life, all for the sake of some punny bit of a child of his whose health demands a change in climate. I do not understand that. And yet you know that has been done again and again. I do not understand how it is that when a child is sick in the home the mother will go about all day breathing out her sighs to God. If she goes out of the room for a while her mind is still on that child. If she puts down her head by its side and tries to catch a little sleep her thoughts are still busy with her child and she starts in her sleep, thinking she heard her child's dying cry. I do not understand that. I do not understand how it is possible for a poor, frail woman to watch by her child's bedside for three days and three nights, without any relief whatever, with hardly a moment's sleep coming to her eyelids or a morsel of food passing her lips. And yet I know that to be done by a woman whose child I followed out to the grave not long ago. None of us understands these things, and we never shall until God with his own lips explains to us how he made the human heart with its great power of loving.

But though we do not understand them we yet rejoice in the might of the parental affection they exhibit. And so though I do not understand it, I yet rejoice in the fact that the cry of a child of God has power to move God's hand in its behalf. *Power of Prayer Dependent on Travail of Soul.*

In these days men sometimes ask sneeringly, "Do you think there is any power in prayer?" I should think there is power in prayer. Prayer puts at our service the Spirit of all power. The breath of Elijah's prayer cleared all the clouds out of the sky, and they had a great drought in Israel. The breath of Elijah's prayer gathered the clouds together again, and they had a great rain in Israel. In Daniel's time prayer closed the lions' mouths. On the day of Pentecost prayer converted 3,000 people. By prayer John Knox shook Scotland so that Queen Mary said she feared John Knox's prayers more than she feared an army of 10,000 men. By prayer George Muller provided for hundreds of orphans for many years at Bristol, England. In prayer a woman of whom I have been told cried out to God for her wayward son, saying, "Oh, God, sent back my boy; send back my boy!" And at the very hour of her prayer that boy arose, turned his back on the house of shame that sheltered him, and made his way down to the railway station to find out what time the next train left for his native village. Power in prayer? There is tremendous power in prayer. Prayer gives a man the presence of the Spirit of power.

But prayer to be thus mighty must be tremendously earnest. It must be no mere play of reverie. It must be no languid flow of words that you only half feel, while the mind wanders off to other and outside things. I have heard of a deacon who once undertook to lecture for swearing a man, called "Old Joe." The man listened patiently until the lecture was finished, and then he said, "Well, now, deacon, the fact is that you may pray a great deal, and I may swear a great deal, but neither of us means anything by it." I very much fear the indictment is a true one against most of us. Our prayers do not mean so much as they should. But let us remember that real prayer does mean something. Real prayer is offered only when you feel that you must have the blessing that you seek. I think, for example, that if we can be easy and comfortable and happy without a revival, we shall not have a revival in answer to such prayers as we offer. As long as you can be easy and comfortable and happy without your husband's conversion, he will not be converted in answer to your petitions. Oh, father and mother, as long as you can be easy and comfortable and happy without the wayward boy's conversion, he will not be converted in answer to such prayers as you offer! You must come to a place where you feel deeply. You must come to a crisis in your life. You must have the spirit that Israel had when he laid hold of God and could not be shaken off, but clung as for his life and said, "I will not let go, I cannot let go, I must have help."

Sometimes I think there is no such thing as easy prayer. Real prayer is offered in an agony of desire. Real prayer wears out the man who offers it. Real prayer drags a man from his bed at night and flings him down on his knees by his bedside. Real prayer drives sleep from a man's eyelids, and makes him turn his pillow over and over as he tries to find a cool dry spot on which to rest his fevered tear-stained face. Real prayer makes a man paler the next day on account of what he has gone through. A young man in my prayer meeting once prayed so earnestly for his pastor that I was greatly touched, and I went to him afterward and thanked him for the prayer, and he shocked me by saying, "Oh, I forgot I had offered it." That is not prayer.

Paul speaks of prayer as a travail of the soul. And we are told that when the Saviour prayed in Gethsemane, he was in great agony pain was on his every feature and blood was on his brow, falling down in great drops to the ground. That shows what prayer really is.

I must confess that I have never known any one to pray so. But I have read that in the "great awakening" of Jonathan Edwards' time men prayed with such passionate earnestness that they were wet with perspiration in the coldest winter weather. I remember that at Dr. Burlingham's funeral, Dr. Mable, said that Dr. Burlingham's father was the first man he had ever seen who took off his coat before he knelt to pray. Prayer at that time was a wrestling with God. No wonder that men were born unto God by multitudes then. For God says, "When Zion travails, she brings forth children." Would God that we might so pray. We are too accursedly cool in this matter. Lost people fill our streets. There are unsaved ones dwelling under the same roofs with us, sitting at the same tables, and walking arm in arm through life with us. And yet how cool we are. Sometimes I think the heathen are better than we. The Mohammedan watchman goes about the streets of the city calling out the watches of the night, sleep! "Prayer is better than sleep!" Even the with his false religion knows that. Would to God we could learn it! Would to God we could be so earnest in our prayers that we could sob in them! and gasp in them and put blood heat and desperation into them! Would that the whole church might so filled with the Spirit as to travel in prayer that a nation might be born in a day!

Do you know what a camel's knees are like? Well, it is said, that after the Apostle James died

(Continued on Page Eight.)



CONSTITUTION OF THE BAPTIST W. M. U. OF MISSISSIPPI  
PREAMBLE

We, the women of the Baptist churches of Mississippi, desirous of stimulating a missionary spirit and the grace of giving, and promoting a system of co-operative measures among the women and young people of the churches, and of aiding and collecting funds for missionary purposes, to be disbursed as the churches shall approve, do organize into a body of workers and adopt the following:

ARTICLE I.—Name.

This organization shall be known as the Woman's Missionary Union of Mississippi, Auxiliary to the Baptist State Convention.

ARTICLE II.—Object.

The object of this organization shall be to co-operate with the Baptist State Convention along all missionary, benevolent and educational lines:

First—By enlisting the women and young people in the study of missions, by the dissemination of missionary literature, and by developing the missionary spirit.

Second—By organizing the W. M. U. in the churches.

Third—By soliciting the systematic giving of money to the support of denominational enterprises.

ARTICLE III.—Officers

Section 1.—The officers shall be President, six Vice-Presidents, one from each of the six districts of the state, Corresponding Secretary, Recording Secretary, Young People's Leader, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, State Vice President of Southern W. M. U., Training School Trustee and Margaret Fund Trustee.

Section 2.—Election—All the foregoing officers, with the exception of the Corresponding Secretary and Young People's Leader, shall be nominated by a nominating committee (said committee to be composed of two delegates from each of the six districts of the state), on the second day of the annual meeting. The Corresponding Secretary and Young People's Leader shall both be nominated by the Executive Board and elected by the State Convention Board, which shall also designate their respective salaries.

ARTICLE IV.—Time of Meeting

This body shall convene at such time and place as the Union may decide.

ARTICLE V.—Representation.

The Annual Convention of the W. M. U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Associational Young People's Leaders as ex-officio members, and one representative from any Baptist church in the state, and one delegate from each W. M. S., Y. W. A., G. A., R. A., S. B.

ARTICLE VI.—Devotional.

All meetings of this body shall be opened and closed with devotional exercises.

ARTICLE VII.—Duties of Officers.

The duties of the officers shall be such as generally attach to deliberative bodies of like character.

ARTICLE VIII.—Amendments.

The constitution shall be amended by a two-thirds vote at any annual meeting, provided the proposed amendment has been published in two issues of the Baptist Record at least one month before the W. M. U. state convention and has also been submitted in writing to the executive board at its last semi-annual meeting. Such proposed amendment must be presented on the first day of the annual meeting, action on same being deferred until a subsequent meeting.

BY-LAWS.

ARTICLE I.—President.

The president shall preside over all meetings of the body, appoint committees not otherwise provided for, shall call special meetings of the Executive Board, shall study to advance the interests of the work and assist the Corresponding Secretary in arranging the order of business. In

her absence or at her request, a Vice-President shall discharge the duties of the office.

ARTICLE II.—Vice-Presidents

It shall be the duty of the Vice-President:

First—To preside in the order of her election at the annual meeting in the absence of the president, and to co-operate with her in promoting the interests of the organization.

Second—To have general oversight of the Associations in her territory and to carry out the policy of the Union in her section of the state by holding conferences with the Associational Superintendents, and Mission Rally Days with the Associations under her supervision. All such work to be in co-operation with the local organizations, the Superintendent of said association and the Executive Board, and shall be reported at the State Convention of the Union.

ARTICLE III.—Territory of Vice-Presidents

The state shall be divided into six districts, to be known as the First, Second, Third, Fourth, Fifth and Sixth Districts. Six vice-presidents shall be elected, one for each district, who shall preside over the same. The expenses incurred in the work of their respective districts and attendance upon the Executive Board sessions shall be provided by the State Convention Board.

ARTICLE IV.—Corresponding Secretary

It shall be the duty of the Corresponding Secretary:

First—To send quarterly blanks to the associational superintendents to each society, and from these reports she shall collate quarterly and annual reports. She shall conduct the correspondence of the Union and supervise all the work of the office. She shall organize new societies, distribute free special literature, and shall do field work whenever and wherever needful for the promotion of the work.

Second—As Treasurer, she shall keep accurate account of all funds passing through her hand and shall make correct reports to the Southern W. M. U. Treasurer.

Third—As Editor, she shall conduct the W. M. U. Department of the Baptist Record.

ARTICLE V.—Recording Secretary

It shall be the duty of the Recording Secretary to keep an accurate record of the annual meeting and prepare same for publication. She shall also keep the records of the Executive Board and of all special meetings. She shall notify officers of their election, committees of their appointment, and shall perform all the duties usual to her office.

ARTICLE VI.—Young People's Leader

The Young People's Leader shall supervise the work of the Young Woman's Auxiliary, Girl's Auxiliary, Royal Ambassador Chapters and Sunbeam Bands; shall distribute literature, shall organize auxiliaries, chapters and bands, and shall visit those sections of the state where the work demands and the Executive Board deems necessary. She shall ask for full reports from all organizations, and from these reports shall collate her quarterly and annual reports. She shall also attend to all the office in the absence of the Corresponding Secretary.

ARTICLE VII.—College Correspondent

The duties of the College Correspondent shall be to keep in close touch with the young women in the schools and colleges of our state, and in ardsip Leader, Margaret Fund Trustee, Trainize Y. W. A.'s where practicable.

ARTICLE VIII.—Executive Board.

The Executive Board shall be composed of the President of the W. M. U. Convention, the six Vice-Presidents, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, Margaret Fund Trustee, Training School Trustee, and six members residing near headquarters. The President of the Union shall be president of the Executive Board, and the Corresponding and Recording Secretaries and Young People's Leader of the Union shall hold like positions of the Executive Board.

MEETING.—The Executive Board shall meet semi-annually, the first meeting to be held with in two weeks after the Southern Baptist Con-

vention and the second at the same time the State Convention Board is in session. The Executive Board shall arrange programs for the annual convention, shall manage affairs of the W. M. U. between the annual meetings, in accordance with the constitution and by-laws, and transact any business committed to it at the annual meeting. Nine members shall constitute quorum.

ARTICLE IX.—Local Committee.

The Executive Board shall elect seven members from its own body who shall reside in or near headquarters, as a Local Committee, to meet at the call of the President, who shall be chairman of the local committee. It shall be the duty of this committee to transact all business pertaining to the W. M. U. and its Auxiliaries between the regular meetings of the Executive Board. Five members shall constitute a quorum.

ARTICLE X.—Associational Superintendents

The Associational Superintendent shall be appointed by the association and shall have oversight of the work in her association; she shall visit and organize societies, distribute literature, arrange for associational meetings, make quarterly reports to the Corresponding Secretary and her Vice-President, and to co-operate in all the work of her district. A vacancy occurring in any association during the year shall be filled by the Executive Board until the meeting of the association. A conference of superintendents shall be held during the annual meeting of the W. M. U.

ARTICLE XI.—Nominating Committee.

The Nominating Committee shall consist of twelve members, two from each district to be chosen from the delegates who are present at the annual meeting from their respective districts. This does not debar the parliamentary privilege of nominating from the floor after the committee report has been presented.

It shall be the duty of the Nominating Committee:

First—To nominate President, Six Vice-Presidents (one from each of the six districts of the state), Recording Secretary, College Correspondent, Personal Service Leader, Mission Study Leader, Training School Trustee, Margaret Fund Trustee, and six members residing near headquarters, and State Vice-President of Southern W. M. U., the last named to be elected at the annual meeting as provided for in the By-Laws of the Southern W. M. U.

Second—It shall further be its duty to nominate delegates to the Woman's Missionary Union Annual Conference, auxiliary to the Southern Baptist Convention, but in case of vacancies occurring they shall be filled by the Local Committee at its last meeting before the Southern Baptist Convention.

Of this delegation, one from each district shall represent Young People's organizations.

ARTICLE XII.—Reports.

Secretaries of societies shall each quarter send two reports, one to the superintendent of her association and one to the Corresponding Secretary of the Executive Board. Local societies throughout the state shall elect officers for the fiscal year, preferably during the month of April.

ARTICLE XIII.—Amendments.

The By-Laws may be amended by a two-thirds vote at any annual meeting provided that the proposed amendment has been published in two issues of the Baptist Record at least one month before the W. M. U. State Convention, and has also been submitted in writing to the Executive Board at its last semi-annual meeting. Such proposed amendment must be presented on the first day of the annual W. M. U. meeting, action on same being deferred until a subsequent meeting.



## THE INVISIBLE POWER

(Continued from page 5)

church is highly illustrative of that invisible presence promised by Christ when He went away from the world. The church was in a village—but a country church. It had behind it a great history. But the cultured and able pastor died. The church could not be satisfied with a successor. Two years it was without a pastor. Disorders of almost every description came into the church. A worldly element in the community got the lead. The young people had gone almost in mass after an attractive young man who was the leader of all the polite worldliness among them. He had taught them to be defiant of church authority. There were two little heretical groups that made the most of the bad situation to sow strife among the members and break down the spiritual tone of the body.

A pastor was called and coming on the field he soon discovered the deplorable condition. He directed his ministry toward discipline, getting the church ready for what he considered necessary church discipline. Every service was largely attended, but the godless elements were there to do their evil work.

This condition went on for some months and the moral tone of the church did not improve. Then the pastor thought he must go straight at the matter of discipline.

In a most earnest manner he insisted that the church must exercise scriptural discipline. In a half-hearted way it agreed and committees were appointed to see the disorderly and report back to a conference a month hence.

When the time for reports had come all of the rude fellows of the baser sort were present. The very large church house was packed for the Saturday conference. When the committees were called on to report, not one of them would say a word. The church was balked. The pastor was compelled to dismiss the conference without a motion. "Not a member would say a thing, for practically all of them felt that if the matter of discipline were really taken up it would get into their families. It was a church of large family connections.

There was in the church a godly element. Defeated, humiliated, grieved, they gathered, as the great congregation went out, into one corner of the house and there with tears confessed the defeat. One godly woman said, "We must have God. If God doesn't come to this church it is gone." There was a covenant to pray for a whole month. Six or eight agreed that every day they would pray for just one thing—that God would come and save His church.

The month went by. The whole country was out. All of the disorderly element were there. As the pastor stood at the door of the church and the people filed in, one saint of God lifted her face with smiles and tears and said, "It's all right. It's all right." The pastor took for his text, "And there was a division among the people because of him—Christ the Divider." That strange, invisible power came upon him, came upon the audience. Everything was solemn and the pastor was proceeding with his sermon, showing how Christ divided in families and in communities, in the church. The solemnity reached the stage of awe; and somewhere along in the sermon the young leader of the young people in the community threw up his hand and said, "I want to say something." The pastor paused and said, "Well, what is it?" The young man sprang to his feet and said, with a tone inexpressible, "I want to say that I come over to Christ right now." There was a thrill. A young lady arose and clapped her hands without making a noise and said, "I come." Then there were others. Men and women broke forth into shouts. The sermon was ruined, but the church was saved.

The doors of the church were opened and the young leader sprang to his feet and was there first. Others came. When asked about his change,

he said, "I want to talk." The pastor gave him permission. He rose and began to apologise for his wickedness and for undertaking in his blindness to lead the people. He apologised to the church and then to the young people and ended with a volcanic exhortation for them to turn away from their course and follow Christ.

Then followed what has rarely been seen. Parents moved the exclusion of their own children for disorderly conduct. Amid tears fifteen were excluded from the church. A revival had come and the pastor preached for a week. Twenty-nine were baptized. Thirteen of the excluded returned. The church was saved. The enemies of godliness were either converted or silenced and the church, after almost 50 years, is still witnessing for God.

We will never do what we are in the world to do if we do not get a firm grip in our faith on the invisible power. Nothing else will save. And with the invisible power there is nothing too hard to undertake. Philosophies, organizations, vast schemes for doing things are toning down the Christian world. The most insidious heresy now abroad is that gradual toning down of the invisible power to mere human influence. If I am not mistaken what is needed today is firm grip on the immanence of God, the Holy Spirit, in human hearts, in preaching, in congregations, all the work of Christ.

*Southwestern Baptist Theological Seminary,  
Seminary Hill, Texas.*

## THE MENACE OF EVOLUTION

(Continued from page two)

of all conceivable corruptions, the one immortal blemish of mankind." And he hated it because of its sympathy with the weak and botched. He glorified his ideal German "blond beast" and gave to the world a "superman," one-third brute, one-third devil and one-third philosopher.

Under the spell of his daring brutality, Germany adopted the motto, "Corsica has conquered Gallilee."

Nietzsche's philosophy of beastliness has its roots in the evolutionary assumption that the strong and fit, in the struggle for existence, have the scientific right to destroy the weak and unfit, and now the only conscience a Prussian has left is a scientific conscience. He has discarded the decologue, thrown away the Bible and recognizes no la wof God. To him whatever is scientific, according to this evolutionary teaching, is right.

The sinking of the Lusitania was a good scientific job, neatly executed, and, as a reward, the submarine captain who did it got a knighthood and the children of Berlin a holiday. Poison gas, liquid fire, and clipping the optic nerve of helpless British prisoners, that they might be made unfit for military service, were all the result of scientific knowledge and skill; therefore, right. All their brutal barbarities are justified on scientific grounds.

## The Super-Nation

Under the spell of Nietzsche's "superman" there came into the disordered brain of the kaiser the vision of a super-nation, a national brute, devil and philosopher, with the scientific right to destroy all weaker nations and erect his throne upon their ruins.

One Sunday morning, four months after the war began, I spoke something like this from the Metropolitan Tabernacle pulpit, London. After the service a man with military bearing appeared in the vestry and said, "I am a German, and why I have not been interned I do not know, but I have an intimation that I shall be interned next week, and before I go I would like to give you a piece of my mind. You have said that this terrible war was due to Darwinian evolution, and I believe it. I hope I am a Christian. I love Jesus Christ and believe the Bible, but my wife and daughter have had their faith wrecked by Nietzsche and his pagan gang. But what I want to say to you is that we Germans got the Darwinism from England. We took it from you and

worked it out to its legitimate consequences. So, when you mention it again, speak softly, for you are really getting back what you sent." I could not deny it. Back of this war and responsibility for it is Darwin's pagan teaching that the strong and fit have the scientific right to destroy the weak and unfit.

## England and France

This suggests the fact that France gave Germany her first lessons in the destructive higher criticism of the Bible.

It was Jean Astruc, a learned dissolute French physician, of Marseilles, who first suggested that Genesis had two authors.

Dr. Elchorn, of Germany, took Astruc's suggestion as a clue and announced that he had discovered many authors.

Thus began a movement which has done more to discredit the Bible than any other movement of modern times.

The scientists of Germany took Darwinism from England with its struggle for existence, giving the strong the scientific right to destroy the weak and unfit, and gave to the politicians the infernal dictum that might is right, while the German theologians took from Jean Astruc his composite-authorship-of-Genesis theory and worked it out to the discrediting of the Bible as a revelation from God.

Thus England and France sent to Germany the forces which gave her a kultur, that robbed her of her Christian faith and plunged her into the bottomless pit of national degradation.

Through Darwin and Astruc England and France let lose a flock of scientific and theological vultures which put their talons into the vitals of academic thinking and ethics in Germany, destroying faith in the Bible and vitiating the spiritual life of the people. Strengthened by their feasts upon Germany's vitals, these ferocious birds returned to England to wreck the Christianity founded upon the Bible, which has been the glory of English history and which broke the fetters of papal superstition that for centuries retarded the progress of France.

It was hoped that this world war, with its unutterable horrors would open the eyes of the educators of England and France to the wreck of their faith and character which their scientific and theological dreamers had wrought; but, instead of that, the religious, liberal leaders of England and France, realizing that their rationalistic theories and their books based upon them are in danger, are reasserting with nervous haste their destructive teachings. While victory on the side of liberty and humanity has checked, if not destroyed, German militarism, it remains for those who believe and love the Bible to mobilize and fight the battle for the truth which has given to the world its passion for liberty and humanity.—The Watchman-Examiner.

## THE PRESENCE AND POWER OF THE HOLY SPIRIT.

(Continued from page six)

they found that his knees were callous like camels knees, he had prayed so much. When I heard that I knew at once why he was the apostle of such tremendous works. It was because first of all he was a man of tremendous prayer. So it was with John Welsh, of Ayr. He, too, had callous knees. They were made by his all night prayers. He used to rise at midnight and throw a plaid about his shoulders and go over into the meeting-house, that stood next door to his home, and there would kneel down among the pews and cry out, "Oh, God, how can I rest when there are 3,000 people down there in the town, and I know not how it is with many of them." That was the way Richard Baxter prayed staining the walls of his study with the breath of his prayers. That was the way George Whitfield prayed lying flat on his face before God. This was the sort of prayer that brings the display of God's power. That was the secret of the success of those famous old Christians. They had callous knees. Alas! alas! that our knees are all unmarked.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### How Many Days?..Thirty-Three.

One of the interesting features of our convention this year will be a Junior Leaders' Conference. Each morning we will have for the first hour of the convention conferences on the different phases of our work. The B. Y. P. U. section of the convention will have two conferences each morning. The conference for Junior Leaders will be led by Miss Fanna Mai Kees of Brookhaven and is going to be one of the most inspiring hours of the entire convention. Junior Leaders and those that would like to be Junior Leaders, and others especially interested in this one phase of the work will find their way to this conference. Let me ask that you go prepared to take a part in the meeting. You will go for two reasons. 1st, that you may get new ideas of the work that you may be more efficient in the work. 2nd, that you may lend to the meeting by giving any new ideas that you may have that you think will help the others that will be there. You may have that you think will help. It may have been a contest that helped you in your work. Others will be glad to hear about this. Any pictures, charts, maps, etc., that you have used to advantage, bring them along for the others to see. We want to make this conference mean the most to the Junior Leaders. Then there will be a conference for Senior workers, especially for the officers of the Senior unions. We want to ask the same of the senior workers as we have of the Junior Leaders, and that is to bring everything that you have used to advantage in the work in your union.

### Our Exhibit Room.

Last year at the convention at Newton we had a small exhibit of maps, charts, pictures etc. This year we want to make our exhibit room the most attractive place in the convention, and we can do it if you will bring along a picture of your B. Y. P. U., the charts that you have used during the year. Your banners, both for the local union and then for the County Union. Anything that you have that you think others would like to see, bring it along. Be sure to put the name of the union to which it belongs on it, that we may know whose it is and then that it may not be misplaced.

### Planning the Weekly Program.

It has never been questioned that the success of any B. Y. P. U. can be ascertained and measured by the weekly ymeetin. The B. Y. P. U. that has a good program every week is the B. Y. P. U. that is getting folks trained for service. The B. Y. P. U. that has a good program every week can be looked upon as a B. Y. P. U. with a vision. The B. Y. P. U. that has a good program every week will be a B. Y. P. U. that can easily maintain the Standard of Excellence, because a good program will inspire the members to want to do their full duty. Therefore if the entire suc-

cess of the B. Y. P. U. is based on the weekly program, every B. Y. P. U. ought to see that the weekly program is the very best that can be had.

There are several ways to plan a program, but there is but one best way and until some better than the best way presents itself we should stick to the best way we know. The best way to plan a program is to have a monthly meeting of each group. If group I is to have the program the first Sunday the entire group should meet the Monday before the first Sunday and plan the program in every detail for that day. Group II. will meet Monday before the second Sunday and plan their program for the second Sunday. Group III. will meet the Monday before the third Sunday, and group IV. will meet Monday before the fourth Sunday. Every member of the group will meet in these group meetings and not only plan for the program for the preceding Sunday, but they will plan any group activities that they may want to carry out. Every committee will be represented in each group and it is the only chance these committeemen will have to talk to the group about their special phase of the work. The member of the Instruction committee will have a chance to boost the Bible Readings in this group. The Missionary committeeman will have a chance to encourage and enlist any that may not be a subscriber to the 75 Million Campaign. The member of the Social committee will help the member that is entertaining the group to plan for a little social time in connection with this group meeting, the member of the Membership committee will have a chance to boost for a 100 % group attendance. The program will be planned, interest will be increased, and the program will be good, therefore the B. Y. P. U. will be efficient. If you have not tried just such a plan for program planning, try it. Give it a fair trial work at the job a little and watch the results.

### I'm Laurel Bound, Is a pleasant Sound.

Don't eat anything for a week before you go to Laurel so that you can hold all the good things to eat that they are preparing for you.

"Every Ten Spot Saves a Young Tot" is a very striking poster that the Near East Relief Committee are using to create an interest in our people for the starving millions in Europe and China. It means that a ten dollar bill will keep a child from starving to death until they can raise and harvest a crop of food which will mean about five or six months. Do you think you could live five months on ten dollars? Yes you could but you would not grow fat neither will these unfortunate ones grow fat but will be able to live. Do you think that you could spare enough as an individual to save one of these little tots? Many

of us could, and I am sure that every B. Y. P. U. could, and I hope that every B. Y. P. U. that reads this will raise at least ten dollars and send it to The Foreign Mission Board, Richmond, Va., and they will see that it goes for the saving of one who other wise would die.

### THE JUNIOR B. Y. P. U. OF WESSON, MISS.

In about 1915 under the leadership of Miss Myra Higdon this union was organized. It was very small at the time. But all were good and faithful members. We all loved our leader and she loved us, therefore we cooperated with each other and worked for God.

Later the union elected as its leader the good and faithful, Miss Agnes Stevens. Miss Stevens did much for us. But on account of her mother's death she had to leave us. Although she is gone we will never forget her. May the Lord be with her in all her tasks.

Some time during the year 1917 Rev. Wm. H. Evans came to his new field at Wesson. To our great joy he brought his dear wife. Soon Mrs. Evans became our leader. She was a mother to us. She was like unto a shepherd that watches his sheep. There was nothing too good for her to do for us. God was with us in everything which we did for the building up of our union. I never saw the union grow in such a way before. We all had the spirit that was needed and that we had so long grasped for.

In 1919 we promised one hundred dollars a year for the 75 Million Campaign. We paid first payments but are some behind now but God

being our helper we shall pay it all. After Mrs. Evans left us we were left without a leader for a few months. Finally Mrs. T. J. Moore came to our rescue. Mrs. Moore did not attend as regular as she would like for various reasons, but she did much for our union.

As we are now left without a leader, we urge that each and every one remember us in your prayers, that our union may select a leader that will do much for the glory of God and that we may prosper in the sight of God.

M. L. FURR, Secretary.

Dear Brother Wilds:

The pastors and representatives of the Sunday schools and B. Y. P. U.'s of the Baptist churches of Laurel got together yesterday and begin plans for the Convention coming to Laurel in March. Without question this will be the largest Convention ever held in Mississippi and without doubt the best entertained Convention in our history. We have the city—the people, the homes, the church, and the spirit...as well as the Spirit.

Pass the word along that Laurel is looking for the best pastors, Sunday School Superintendents, Teachers and B. Y. P. U. workers in the State.

Our study course will come Feb. 7-11. Seniors, Juniors 2, and Juniors 3. Good teacher, at home. Some more two months yet but pass the word along now. The ball is rolling here.

Yours for the Convention at Laurel, Mississippi.

E. D. HURST.

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**"HEALING THE SICK AGAIN."**

Bro. Jordan says in a most arrogant and boastful spirit that "both sin and sickness were included in the atonement and both are and must be included in the great commission." Now I have already shown you that the first part of this groundless conclusion is only a figment of the brother's over heated brain with not even a fragment of scripture upon which to base it.

I want to show you in this article that the other part of his conclusion is equally groundless. In his final commission to the church the one we are laboring under. Christ did not by intimation or commandment include healing of the bodies of men. Christ most certainly did not put this into the great commission; nor does he or any of the apostles anywhere preach it themselves or require others to preach it. This is inconceivable if healing sickness were to be made a part of the gospel and the duty of the ministry as Bro. Jordan claims. He may try to fall back on Matt. 10: 8, but that was a limited commission to Israel and expired before Christ gave his great commission; Besides also this commission required the raising of the dead and casting out devils—things which Jordan and his so-called "believing ministry" does not even profess to do; In his other article, without answering my argument on Jas. 5: 14, he quotes it in proof that God requires divine healing among the Gentiles. He may come back to it again. Guess he will for it is his only hope. But he is confronted with these facts.

1. The Book of James is addressed to Jewish Christians and not to gentiles Jas. 1: 1.

2. That Jas. 5: 14 was based on Jewish customs and not the commandments of Christ.

3. That not a single parallel case can be found among the Gentile Christians.

4. That the book of James is of more than doubtful authenticity.

The Epistle of James though in existence during the life and ministry of Paul (I am told by scholars) was never accepted as inspired until the beginning of the 3rd century. Up to this time it was never enjoined upon or accepted by gentiles anywhere. It was first introduced by a viciously corrupt ministry to prove their claims to divine power not only in the healing of sickness but also in the forgiveness of sins.

Let's see now, if Christ put it into the commission. When he came to give his world wide commission he laid down the grounds for it in Luke 24: 46, 48. Here he tells his disciples that it behoved him to suffer and rise again that repentance and "remission of sins" might be preached in his name. If he suffered upon the cross for our "sickness" as well as our sins and "healing of sickness as well as the forgiveness of sins" was to be a part of the gospel message, why did he not say so? How came him to state the one and not the other? Bro. Jordans theory looks pretty rotten in the face of the fact that the Savior completely ignored it at the very place above all others he should have mentioned it

if he was going to put it in his commission.

He tells them they are to bear witness to his death and resurrection "for the remission of sins." This states the full purpose of his death and resurrection and not one word about healing the body." Now if Bro. Jordan puts in healing of the body without Christ authorizing him to do it; is he not bearing false witness? A witness must testify to the truth, the whole truth, and nothing but the truth; but here Bro. Jordan testifies to a fact which Christ not only left out of all his preaching but carefully left it out of his commission. Christ gives the commission itself in two places. Matt. 28: 19, 20, and Mark 16: 15, 16. And in neither one of these places does he give the slightest command to his preachers to preach or teach that Christ will save us from our sickness. He leaves the question of healing on the outside of the commission. In Matthew the only really authenticated statement of the commission we have, he does not mention it. If it had been a part of the commission certainly Matthew who was a careful scribe and gives the fullest and most detailed record would not have left it out altogether; and MK. would not have made the same mistake. "Who do you suppose knows best what the Savior commanded on this occasion these chosen witnesses or Bro. Jordan?" But Bro. Jordan says MK. 16, 17, 18, is a part of the commission. Now the Brother must be in a desperate state of mind to run into that whole. He will surely have to come out. There is a "Bear" in there as sure as you live.

In the first place it is no part of the commission as any one can plainly see who will take pains to read it, but a promise of signs that should follow their works. These signs did follow the beginning of their ministry every where they went during this initial period of Christianity; but as Christianity became firmly established these miraculous signs gradually ceased. You find that most of these miracles occurred on the first missionary tours of the apostles into new territory and that after churches were established in these communities the signs ceased. They had ceased altogether before the death of the last apostles. They must have ceased very early at Jerusalem; and it must have been understood by James as a temporary affair; else he would not have gone back to the old Jewish custom of anointing with oil instead of laying on of the hands and healing them outright as Christ had given them power to do in MK. 16, 17, 18. In the second place if this is a part of the commission then it also requires preachers to cast out demons, speak with new tongues and take up serpents and drink deadly poison without injury as well as healing the sick. I told you he could not stay in that hole for there are worse than "Bears" in there—there are snakes in there.

Let Bro. Jordan tell us with what new tongues he can speak; how many devils he has cast out; what poisons he can drink; what deadly serpents he can handle? Bro. Jordan

may fool with "deadly parallels" but he wont touch a snake. If he takes the tongues and devils and snakes out of his commission what right has he to retain the healing of diseases?

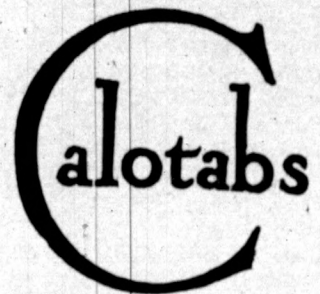
In the third place, this scripture thoroughly demolishes the brother's argument on James 5: 14, and his avowed practice of healing by anointing with oil and prayer for this requires nothing James recommended.

A simple miracle of laying on of the hands of the preacher and immediate recovery. In the fourth place this scripture MK. 16, 17, 18, is also under a cloud of doubt as to its authenticity as Bro. Jordan very well knows. Thus you see that the only two scriptures upon which he can even get a toe hold to support his theory is Jas. 5, 14, and Mk. 16, 17, 18. Both flatly contradict each other on this healing question. They do not teach the same thing. Each one contradicts Bro. Jordan. Jas. 5: 14, lays the responsibility upon the sick man and not upon the preacher; but he says that Christ in MK. 16, 17, 18 laid it upon his preachers. Thus you can see according to Jordan himself these two passages contradict each other and James contradicts Jordan at this point. James recommends one thing and MK. another, entirely different. Bro. Jordan seems to incline to James at this point and therefore contradicted by Mark. Thus in his effort to take two scriptures which apply to different subjects and have nothing in common with each other "twist" them so they will fit his new found theory he causes them to leave himself not a single leg upon which to stand. James knocks out one and Mark the other. You can never make these two scriptures mean the same thing. They have different meaning and different applications. Thus you see that insofar as the great commission is concerned that Jesus Christ never gave a semblance of a command for his preachers to preach this stuff to lost sinners.

Christ sent out his preachers to preach a risen Christ to men as a Savior from sin and followed them with signs to prove it. Healing was only one of those signs. After a sufficient length of time God withdrew these signs. The apostles did not make a business of healing. On certain occasions these miracles were performed but Christ did not himself nor did he authorize his preachers to offer healing to anybody. Nor do we read it anywhere in Gods word where the preachers were to preach it as a part of the gospel. Then what goes with Bro. Jordan's bold statement that "both the forgiveness of sin and healing the body are fundamental and to preach a full gospel he must preach both?"

In my next article I will show you that not a single preacher who went out under Christ's commission took the view of this matter that Bro. Jordan takes but every one without an exception contradicts him from start to finish. I hope he will come out of it before it is too late. You are too good a man and preacher to

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be mixed up in such a contemptable mess.

E. A. RUSHING.



GROWING WEST

It is my privilege now to be in one of these thrifty little western towns in a series of meetings at the First Baptist Church. This little city of Caddo is one of the old towns that has taken on new life. There are more than 500 wells in and about here producing oil, which of course, means millions to this section of Texas. These oil towns are mighty hard places for the preacher and church work, as its citizenship is largely made up of people who crave to get rich quick. However, there are some fine saints of the Lord in this little town where we are now holding the meeting. Rev. D. W. Boone, an ex-Mississippian, is their much loved pastor. Brother Boone is doing a great work here and all Mississippians, I am sure, will rejoice to know this is true. The meeting has been running for about ten days. Thus far we have had some of the most substantial men and women to join by profession of faith. The meeting is to close the fourth Sunday in this month. We are expecting great things of the Lord between now and then.

The striking of oil in one of these Texas communities means much more than words can tell; for example, Breckenridge, a city now of 20,000 people, was a year ago a town of 1500 population. Within its city limits are more than 200 oil wells and more than 1000 derricks around and about the city. This means millions of dollars each month to that little city. It was my privilege last Monday to be in the above named place, and the streets remind me of New York city during the noon hour. Of course these growing sections mean more preachers and more missionaries and mighty efforts to be put forth for the glory of God; all of which the Texas Baptists are doing for the glory of God. Do not fail to pray for us in these soul winning campaigns. Our whole evangelistic force is to soon be in a great campaign at San Antonio, Texas.

It is a personal joy that I note the election of Dr. R. B. Gunter, who is a classmate of mine of the class of 1907, Mississippi College, to the office of State Secretary of our Baptist forces in Mississippi. Dr. Gunter is worthy and well qualified and can without doubt take the work laid down by Dr. Lawrence to still greater heights.

May our God richly bless all of the great work and workers of Mississippi.

Your brother in the kingdom,

W. E. FARR,

Seminary Evangelist.

Fort Worth, Texas.

P. S.—While attending our State Convention in McComb, Miss., last November, a great many of the pastors and some laymen spoke to me about meetings during the year 1921 and if perchance any of them read this article, will ask you to take this matter of arranging of a date for a meeting with me right away, as I am now closing many dates for the year. It makes no difference how small the church is, brother, if you need me command my service.

Yours in His kingdom,

W. E. F.

CALHOUN CITY.

Wife and I left Kilnichael on Dec. 21, 1920, for Calhoun City. With sadness we parted with the saints of the Baptist church there, and many other friends with whom we had mingled for seven years.

Our arrival was unexpected by the church folks, who had set apart to give us a pounding; so they said their forces were not properly organized but if they had been, I don't know what they would have done, for they commenced coming in two and threes, men, women and children; and every one that came had something with which to pound us. They had potatoes, ham, sausage, preserves and fruits of all kinds and milk and butter. This pounding lasted for several days.

So our hearts were made glad and we were made to feel just like we had fallen into good hands—just like the field we had left behind.

We had also left the churches at Bethsadda, Poplar Creek, Poplar Springs, Bethlehem and Milligan Springs, the churches that we had worked for and that were near to us, also we regretted to leave the Winona Carrolton and Duck Hill people, who with many others who cooperated with us in the Montgomery County Association.

Our work has started off nicely here and at Vardaman. Have not been to Shiloh as yet. Our additions at Calhoun City were 13 the first services we held. Two at Vardaman. We are well pleased with the Pastor's home, church and town. We feel just like we are in the midst of some of the best people on earth.

We are going to try and come up with our pledges to the 75 Million Campaign. So mote it be.

J. F. MITCHELL.

ELD. R. B. GUNTER.

Call gospel preachers, Elder, Bishop or Pastor. Some men and a few religious papers, and all the secular press use Reverend. This is not a big honor but people get off in false doctrine a little at a time.

When I was first threatening to try to preach, Eld. T. J. Walner was Secretary of State Missions. Well do I remember his speech at the first State Convention I attended and then again in the fall, at the Strong River Association. Then came Eld. J. T. Christian who began to enlarge the work and in the mean time, helped in protracted meetings, and wrote Baptist books. His book on Immersion, I used to take with me, even on visits to see kinfolks.

Following his was the beloved Eld. A. V. Rowe, and like Bro. Christian, was strong of body and a commanding voice, and for twenty-one years drank water at nearly every branch in Mississippi. Have found a few boys, name, Walner, Christian and Rowe, in South Mississippi.

Then Eld. J. B. Lawrence was chosen, few of the older brethren were slow to want to give up Bro. Rowe, but like all loyal Baptists, said nothing and fell in line with the new secretary, who in these years, measured up in every way, to any secretary of the South.

God bless him and his new field in far off Oklahoma.

A Cargo of Potash



## Action or Reaction

A private soldier, mustered out at the close of the Civil War, became in turn a farm hand, a tenant, a farmer of his own land, a recognized authority on farm management and farm markets, and finally Governor of a great state in the Central West.

He followed always one fixed principle. He held that the time to expand activities in any direction was when others were beginning to reduce or abandon their interest in that line. He began when others quit.

As long as he lived he put his theory to the test on his own farms and his remarkable success proved its correctness.

Today many farmers are uneasy and are said to be considering giving up the use of commercial fertilizers.

For five years conditions beyond their control have brought about high fertilizer prices and made it necessary to accept fertilizers radically different in composition from those formerly in use.

Is the solution of the trouble to be found in giving up the use of things that have proved profitable in the past or in a careful consideration of the question of the purchase of fertilizers that will be as good as, or better than those formerly used?

There has been a period of Potash Starvation. Now all fertilizer materials are obtainable. Fertilizers high in Potash, 5 to 10 per cent, can be made and if you will insist on buying them you will find that

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New York City

After Bro. Lawrence resigned, then evidently somebody began to pray, and the Board cost lots, and the lot fell on Bro. Gunter, and as far as I know everybody believes he is God's man for the place. He was successful when he traveled over the State in the interest of Christian Education, and when he finished his job, he did not seek the first Baptist church which appeals to so many, but asked for a country pastorate, and now, like David and Moses he comes fresh from the masses of the people to do the Master's work. So, Elder, here is my heart and hand, for a long, strong and a pull all together.

J. H. LANE.

Charleston, Miss. Jan. 24, 1921.

Yesterday was a record breaking day in Charleston Baptist Church. The Sunday School report showed 292 present, but really there were over three hundred present, some coming in late. This is the largest number ever present at Sunday School in our church and they came without any special program inviting them. The

Sabbath before there were 262 present. Yesterday there were large congregation in attendance at both the morning and evening service and five were added to the church membership. Since our beloved pastor, J. J. Mayfield has been with us, now approximately fourteen months, the church has made wonderful progress, more than 165 being added to the membership. About five hundred dollars is yet unpaid on our last year's budget of seven thousand dollars, but this unpaid amount will be in hand in a few days and our this year's budget was adopted yesterday by the church for the same amount. Our budget includes our apportionment three thousand dollars per year for five years for the Seventy Five Million Campaign. We expect to have the Bible Institute with us the first week in March and we are rejoiced that we are able to make some progress in the Master's work.

Very truly,

J. R. OAKES.

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## NEWS IN THE CIRCLE

(Martin Ball.)

The district Conference held at Moorehead last Tuesday was one of the most interesting and instructive meetings we have ever attended. Our new Secretary showed himself abundantly able to meet the situation. He is a fine leader.

A visit recently to the home of Rev. L. F. Gregory was much enjoyed. He has two Sundays that could be employed by some good church. We have no one more conscientious, nor better prepared pastor than he for the work.

We hear many nice things about Pastor J. F. Measells, of Shelby. The work is progressing nicely under his administration and everything looks bright for the future.

Pastor Eddleman is nicely located at Tutwiler and the work is opening up in nice shape. On the third Sunday in January there were eight additions. Ninety-two in the Sunday school to the church by letter and one by school.

Rev. Frank Moore has resigned at Lumpkin, Georgia, and taken charge of the First Church, Winchester, Tennessee. His work at Lumpkin was in fine condition.

The Board of Trustees of Union University recently took action on the building of a separate house for the Academy and Business Department. A small plot of ground near the University for a playground and Athletic field. This will admit the University to the list of the Southern Association of Schools and Colleges.

Dr. J. J. Muir, who welcomed the Southern Convention to Washington Southern Baptist Convention to Washington City last May, has been chosen chaplain of the United States Senate. He has been pastor of the Temple Baptist Church, Washington, for several years.

Dr. J. L. Gross, Secretary of Enrollment for four years in Texas, has resigned and accepted a call to the First church Brownsville—same state. The pastor-heart will pull them back.

The church at Cooper, Texas, has called Rev. J. D. Allen, so he has resigned the work of the Washington Street church, Greenville, Texas, to accept the call to Cooper.

Pastor Eddleman, who preaches two Sundays at Lambert, is meeting with success. The fourth Sunday in last month four were received into the church by letter and for baptism. A prominent Methodist lady saw the light and presented herself for baptism. That is the only way for a genuine consolidation.

Dr. W. M. Vines, of Norfolk, Va., is aiding Pastor T. W. Young in a meeting at the First Church Columbia, Mo. We expect great results from the meeting. Gospel Singer Jack Scholfield is

leading the music. The church is praying and working for the meeting.

Evangelist T. O. Reese, of the home Board recently closed a meeting at Harrisburg, Ill. There were 69 additions to the church—38 by baptism. The church was greatly strengthened.

Dr. Geo. W. Truett is conducting a meeting with the Broadway Church, Louisville, Ky., and delivering a series of lectures on Evangelism in the Seminary. Dr. W. W. Hamilton, Secretary of Evangelism will follow Dr. Truett in a course of lectures on the same subject.

At the Sunday School Council, recently held in Indianapolis, Dr. E. C. Dargan, of the Sunday School Board, was chairman. Dr. I. J. Van Ness, Secretary of the Sunday School Board, is one of the most influential and efficient members of the Council. Dr. Geo. T. Webb, a prominent leader from Canada was secretary.

The church of Cerado, W. V., recently had the services of Pastor J. M. Walker, of Aberdeen, in a great meeting. There were 66 additions. Rev. J. T. Pope is the successful pastor. Bro. Walker was invited to return next November for another meeting.

The First church Deland, Fla., has called Dr. C. M. Thompson, of Winchester, Ky. Deland is the seat of Stetson University, which will afford Dr. Thompson a broad field of usefulness. He has not yet announced his decision.

Rev. Carl M. O'Neal, pastor of the church at Binghampton, near Memphis, is making fine progress in his work. On a recent Sunday large congregations heard him preach. There were six additions to the church—241 in the main Sunday School and 94 in the mission. He is an ex-Mississippian.

The First Church, Knoxville, Tenn., has called Rev. F. F. Brown, of Sherman Texas, to succeed Dr. Len. C. Broughton, who recently went to Richmond, Va. His decision is not yet announced. He would be quite a strong acquisition to the Tennessee ministry.

### A GET TOGETHER CONFERENCE

(Martin Ball.)

There was a Get Together Conference held at Morehead last Tuesday. Secretary R. B. Gunter and Bro. Tull were on hand and gave much inspiration and imparted great confidence to the gathering. Twenty-five pastors and several laymen were in attendance. Rev. R. L. Wallace, of Inverness, was chosen chairman of the conference and Martin Ball was elected secretary of the meeting. Pastor W. R. Cooper, of Sumner, conducted the devotions. Rev. O. P. Estes, of Lyon, led the music.

Secretary Gunter told of the victorious subscription to the 75 Million Campaign, and now of the struggle to collect the amounts subscribed. Many difficulties stand in the way, but these only inspire the workers to put forth greater efforts, and use much tact in meeting the huge tasks before us. There was not one

note of pessimism heard during the entire day. There was no set program but an open meeting for every one to tell of his experience in interesting the people in the great work. While the Delta is hit hard and many of the largest subscribers are realizing great difficulty to adjust themselves to the distressing conditions, no one seems willing to repudiate his obligations to the Lord.

President A. V. Rowe was present. All were glad to greet him and listen to his words of counsel. Pastor J. T. Upton, who has recently come from Tenn., to Carrollton attended and was cordially welcomed by all the brethren. There were several other visitors.

The hospitality of the church was unlimited and unqualified.

A committee was appointed consisting of Drs. Tyree, Hewlett and Cooper to formulate a letter addressed to the brotherhood, expressing our determination to press forward in the work. The letter was unanimously adopted. After the reading and adoption of the letter the conference adjourned. It is needless to say this was an exceedingly profitable meeting. Such regional conferences held in each district, are sure to produce fruit. The cause is in good hands. Dr. Gunter is safe and sound and a good leader for such a time as this.

### PEE-NAN-IO!

Saturday night I went to town on the street car. Presently a healthy looking, red-headed, Irish lady got on. A few stops further on a well, but perhaps vulgarly-dressed young woman got on. She being apparently of the well-to-do Dago class. On her left hand she had rings and two tremendous diamonds and another big jewel of a pearl-gray color, probably a pearl or something. Well the eyes of everybody in the car became glazed in a fixed stare, focusing on the lady's left mit. The unanimity of eyes was unanimous—indeed the eyes seemed to have it, so to speak. And to do the fair "Wopess" credit, she didn't hide them—the "jules". Well, she not only assailed the eyes, but she regaled the nose. She was all doped up with some flowered essence and now indeed the nose seemed to have it. When we presently began to come out of the daze caused by the eye strain we began to respond to the old factory stimulus. The red-headed colleen began to sniff audibly and to inquire with perfect enunciation: "What's that I smell? What is it now, what is it?" We all sniffed in sympathy and unison. She rested her eyes again on the most prominent person in the car and her features relaxed as with a happy thought. "Oh, I know what it is"—all ears erect—"Banana!"

### YOUNG ROMAN.

### GUNTOWN AND BALDWIN.

The writer followed Rev. T. A. J. Beasley at the above places. Bro. Beasley left the work in good condition.

We found a very enthusiastic little band of Christians at Guntown, willing to respond to leadership. We organized a B. Y. P. U. there the third Sunday in January, and we

have just learned that is has started well. We are hoping to put the Record in the budget.

We preached our initial sermon at Baldwin the first Sunday in January. We found a very loyal and willing people. They have certainly been nice to us. The W. M. U. sent us one of the nicest boxes, filled with all kinds of good things to eat.

The church voted to put the Baptist Record in every home in the church at our last meeting.

But the best thing of all, we had a great service on the 2 of January. More than fifteen parents placed their children on the altar of service, willing for God to use them as seems good to him and more than a dozen young people surrendered to the Lord to serve Him in whatever way He directs. It was a great day for us there.

B. C. LAND.

Jackson, Tennessee.

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SUNDAY SCHOOL LESSON

Lesson Text Matt. 22:15-22, 34-40.

J. W. Lee.

"Then went the Pharisees and took counsel how they might entangle Him in His talk."

The Pharisees were a Jewish political party as well as a religious sect. They were very formal and zealous in their religion. They came as near keeping the letter of the law as any people of whom we have any knowledge.

They could and did say in their prayers: "God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Luke 18:11, 12.

They were far more numerous than the other two political and religious parties, viz., the Sadducees and Herodians. They were full of religious prejudice and religious intolerance, hence hatred for Jesus and their effort to trap him in his teaching.

"And they sent unto Him their disciples with the Herodians." The Herodians were a small political party of Jews who were pleased with the Roman rule and professed to prefer it to Jewish freedom. For which cause they were very much hated by the Pharisees, who were chafing under Roman rule. While the Pharisees and Herodians were religious and political enemies. They made common cause, and united their efforts to array the people and the Roman authorities against Jesus.

"Master, we know that thou art true and teachest the way of God in truth neither carest for any man for thou regardest not the person of men."

They spoke the truth in this but they deserved no credit in doing so because their motive was bad. The motive prompting an act as well as the act itself must be good to meet God's approval. Their motive being wrong made it really wicked and therefore it is said: "Jesus perceived their wickedness."

Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar or not?"

They were not seeking real information as Nicodemus was when he came to Jesus by night, and they did not receive the kind consideration at the hands of the Saviour that Nicodemus did. They wanted Jesus to commit

himself so that they could array opposition to him.

If He should say yes, it is lawful to pay tribute to Caesar, the Pharisees would charge Him with being a Herodian and disloyalty to the Jewish people or Israel. The Sadducees as well as the Pharisees would thus hate Him.

If he should say no, it is not lawful, to pay tribute to Caesar, then the Herodians whom they had brought along to hear his answer would report him to the Roman Emperor called Caesar,—modern Kaiser. He might then be tried for sedition, much to the delight of the Pharisees. Their trap was well laid and no doubt the Pharisees could see no way that Jesus could keep from walking into it. They did not realize that they were dealing with the Son of God or God in the flesh.

They had just said: "Thou carest not for any man for thou regardest not the person of men," and true to this Jesus said: "Why tempt ye me, ye hypocrites." Thus showing that they spoke truthfully when they said, "Thou regardest not the person of men."

"Show me the tribute money and they brought unto him a penny." Jesus here gives them an object lesson as He did with the little child, Matt. 18:2. The figtree, Matt. 21:19, and washing the disciples feet. John 13:5 to 12.

"Whose is this image and superscriptions?" They say unto Him "Caesar's." Then saith He unto them render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." Neither the Pharisees nor the Herodians were expecting an answer like this. It contained justice, wisdom and righteousness. It laid before them a duty to their government and their God. Since they were under the dominion of Caesar and enjoyed the privileges of his government they should pay their part of the expense of said government. Who could object to such a truth? The money they used daily was Roman money. Without it they could not give back to the government what ever proportion the government required? Could the Pharisees object to this? Not if they were as law-abiding as they claimed to be. Here is a lesson from God's word to every Christian as a citizen. He cannot be obedient to God without being an obedient citizen because God says: "Be subject unto the higher powers. For there is no power but God: The powers that be are ordained of God." Whosoever therefore resisteth the power resisteth the ordinance of God." Rom. 13:1, 2. God may not write every law on our statute books but God does say to His people to obey them. Christian people have a right to seek the repeal of any law they think unjust, and burdensome but they have no scriptural right to disobey them. Human government is ordained of God ("The powers that be are ordained of God" Rom. 13:1) and since we enjoy the rights, privileges and protection of government we should feel the obligation and discharge the duty of paying taxes or tribute. "Unto God the things that are God's."

All that we have is God's gift. "What has thou that thou didn't receive? Now if thou didst receive it, why dost thou glory as if thou hadst

not received it?" 1st Cor. 4:7. Since then every thing we have, has been received from God why not give God that which is his own? It should not be considered a sacrifice to give liberally to God from that which is already His own.

THE LAWYER'S QUESTION.

"And one of them, a lawyer, asked Him a question trying Him." Lawyer and scribe are usually synonymous in the Scriptures. The duty of the scribe or lawyer was to make correct copies of the scriptures or law and this gave them very great familiarity with the letter of the scriptures. They also classified the Scriptures and professed to give their meaning. Their opinion or interpretation carried great weight with the people. Now one of these scribes or lawyers came to test Jesus' knowledge of the scriptures. He did not come to be taught as he should have done, but really to get Jesus to say something about the Scriptures that would bring his teachings into disrepute.

"Teach us, which is the great commandment in the law?" The lawyers no doubt had classified the commandments into greater and less importance, and perhaps his classification was familiar to all who were present. He was not interested in the answer that Jesus might give except so far as he hoped that Jesus might give an answer that the people might reject and thus repudiate Jesus as a teacher. Jesus' answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

The commandments (Ex. 20:3 to 17) have been put by many into two divisions, viz., The first four (a) no other God but Jehovah (b) not making or worshipping any image (c) not taking the name of God in vain, (d) keeping the Sabbath holy, all relating to man's duty to God.

The other six (a) honor parents, (b) do not kill, (c) do not commit adultery, (d) do not steal, (e) do not bear false witness, (f) do not covet, all relate to man's duty to his fellow men. If the question should be asked why the first commandment to love the Lord our God with all our soul, mind and strength, is the greatest, the answer might be given that if we love the Lord our God with all our soul, mind and strength, we would certainly worship Him and not images, we would certainly speak his name reverently and certainly would keep his day holy and thus we would be keeping the second, third and fourth commandment. The reason we break the second, third and fourth commandment is because we do not love the Lord our God with all our soul, mind and strength.

"And a second like unto it is thou shalt love thy neighbor as thyself." If we love our neighbors as we do ourselves, the result would be that we would keep the fifth, sixth, seventh, eighth, ninth, and tenth commandment. In other words, men do not honor father and mother, they kill, they commit adultery, they steal they bear false witness and covet, because they do not love their neighbor as themselves.

On these two commandments hang all the law and the prophets.

Jesus here seems to say that all the teachings of the Old Testament (the

New Testament was not written then) can be put into two classes, (a) those that relate to our duty to God and, (b) those that relate to our duty to our fellow men, and that we would perform all these duties, viz., worship no images, speak God's name reverently, keep his day holy, honor our parents, refrain from murder, abstain from adultery, refuse to steal, bear no false witness and be free from coveting, if we only loved God with all our soul, mind and strength, and loved our neighbor as ourselves.

FOURTH SUNDAY SERVICES.

Fourth Sunday in January Dr. A. J. Aven filled the pulpit at the following places: Pleasant Hill at 11 A. M., Georgetown 2:30 P. M., and at Rorkport 7:00 P. M.

These messages were all that could be desired. His messages were delivered primarily in interest of payment of pledges but would have been good to have heard had all pledges been met.

We hope to have him again.

R. D. STRINGER, Pastor, Georgetown, Miss.

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## DIED.

John D. Woodruff fell asleep Dec. 15, 1920, in his 75th year. He was born in South Carolina where he was married to Miss Hattie Bryson with whom he raised a large family, whose loyalty gave him special comfort to life's end. He served honorably through the war of Secession and at the time of his death was Bible teacher in S. S., church clerk, church treasurer and deacon, the last of which he had held for many years. No one can be more missed in his church or town.

He was twice distinguished. In his young life in his father's home and with his father, he had pleasure of entertaining Dr. John A. Broadus as pastor and at whose hands he was baptized. He was elected to all eternity to the obedience of Jesus Christ (Eph. 1:2; Ro. 5:19) and to the sprinkling of His blood (death), by which means he was provided a passport to heaven and a home in glory. His life was so conformed to the Divine image (Ro. 8:29) as to leave no doubt on the minds of his loved ones concerning his predestination.

Though confronted by a desert of loneliness his beloved companion bears up nobly.

In good hope behind the blood, his pastor,

R. A. COOPER.

## MRS. MAGGIE BAILLIS.

On January the fourth the death angel visited the home of Brother T. F. Bailliss and claimed as his own Sister Maggie Bailliss, wife of Brother Bailliss. On the morning of the third Sister Bailliss was stricken with paralysis which resulted fatally the night of the next day. Sister Bailliss was a noble Christian, having been converted and joined the Beech Grove Baptist Church at an early age. Her home was one in which Jesus dwelled.

Sister Bailliss left behind her a husband and little daughter, and many kindred to mourn her going, but they all know that her death is only a sleep from whose awakening on the sweet morn' of morns' she will be ushered into the presence of her king to hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in Christ,

O. U. SULLIVAN.

## IN MEMORY OF MYRTLE NAZARY

On the morning of January 8, 1921, the death angel entered the home of Gray Nazary and took his beloved wife.

She was 19 years, 10 months and 19 days old. She leaves a husband two little boys a father, step mother several sisters and brothers and a host of friends to mourn her going. Although we miss her so much, we realize our loss is heaven's gain. She was always so humble and obedient and ever ready to help the needy, and bore her suffering with so much patience, and everything we did seemed to please her.

She united with the Midway Baptist church in the summer of 1918, and lived a true Christian until death.

Weep not loved ones for you have another treasure in heaven.

MAUDE THORNTON,  
IDA PHILLIPS.

## REPORT ON HOSPITALS.

We live in an age of changes. New ideas, new machinery, new modes of operation is the constant order of the day. The mode of caring for the sick is no exception to this rule. The duty is as old as mankind. Through the ages this duty has been recognized with more or less clearness. The clearness with which it was recognized marked the civilization of a people. The cheerfulness with which the duty was discharged marked the Christianity of a people. Christ, the author of Christianity, spent much of His life at the home of the suffering and always with healing in His wings, so to speak. It was with reference to His healing as well as to His teaching and sacrifice that he said: "It is my meat and my drink to do the will of Him that sent me." And again he said: "As the Father hath me so send I you." The care for the sick therefore has both Divine precept and Divine example.

But until very recent years this was done in the homes of the sick or the homes of the nurses. Knowing that their Divine Lord had said: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." These nurses would go into the homes of the afflicted and stay for days—even weeks. Even in the twilight of hospitals a woman in a church community lay at death's door. One of our members offered her services to sit up every other night until relief came, and this offered service was rendered for nearly a year and a half without cessation. Many a time in those months she took the infant to her home to care for through the night she was not on duty. She was here and there for a night at the time; but all the while she was doing the major part of her own house work. She literally lived at the end of her strength for more than 12 months.

A young man was brought sick into the home of the writer's father. The home was small and the family was large, but he was welcome. His malady proved to be typhoid fever. After eight weeks of nursing he was taken convalescing to his old Kentucky home.

When the hospitals came our Baptist fathers did not take to handling the Lord's sick at arms length—lifting them with tongs.

But when it was seen that efficiency and effectiveness were greatly multiplied by the new order, hospitals sprang up, blossomed and fruited.

But why say these things? (1) To open the door to some unwritten history, lest in our oratorical laudation of the new over old, we do injustice to our fore-parents. (2) To call attention to what a tremendous draft was made upon a few by the old order. (3) To hint at what a bulwark of fraternalism was built up by the old order, and (4) To urge hospital managers, patients and patrons to look to it that the

bulwarks of fraternalism be continually built up to this end. Therefore, be quick to speak gratefully but slow to criticize adversely our hospital work. If others criticize adversely hear it but do not repeat it. A patient is sick—his food does not taste good and he imagines it's poorly prepared or he is convalescing and they are starving him. Neither is his medicine nor the changing of his bandages pleasant. His nerves are all on the outside and twisted into knots—a minute seems a day and four hours. He feels aggravated, exasperated—and no wonder his speech is exaggerated.

The nurse, too is often tried. The patient of her charge is so grouchy that his own family cannot get along with him when he is well much less sick. Sometimes she has two or more such under her care at once. Sometimes this kind of a patient is succeeded by his kind to the third or fourth generation. No wonder her sweetness exhausts and she spats him with words that blister.

Remember that a hospital patient is not an ordinary boarder. His room must be built sanitary and kept sanitary; the equipment must be of the best; his food must be of the soundest on the market and whatever is done for him must be done now and by another. These things come high. If you are a pay patient be patient, be cheerful. If he be a charity patient let the hospital management be as cordial as if he was paying \$1,000.00 a week and was going to give the institution a million dollar endowment. And let the patient render due gratitude. But the things which we write we are sure you are already forward to do.

Now we are grateful to record again that God has moved Mississippi Baptists to have a larger part in two hospitals—noble institutions.

The Baptist Hospital at Jackson is owned wholly by Mississippi Baptists. The management is rejoicing in the recent coming of M. K. Thornton, a pastor of ripe experience, as superintendent. He moves freely among them, speaking words of cheer to the sick and holding religious conversation and prayer when he thinks it is well. He holds religious services with the nurses weekly—they have 20.

The year has been abundant in blessings on the institution. From January to August 609 have come and gone from the hospital. Of this number 75 were charity. Only six of this large number died. The income from the patients during this time was \$21,000. This about met all the expenses including a little more than \$2,000 devoted to charity. The charity patients get the same treatment as pay patients except they occupy wards.

The management has bought quite a nice nurses' home on the same lot on which the hospital stands at a total cost of \$15,000—it was a good real estate investment. An addition is being made to the hospital which will double its capacity. This additon will be taken care of through the hospital's apportionment from the 75 Million Fund if we will all meet our obligations to that fund.

The Memphis Hospital at Mem-

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The Baptist Record  
Book Store  
Jackson, . . . . . Miss.

phis, Tenn., is owned jointly with Tennessee and Arkansas. It also has been greatly blessed. During the year 1919 7,858 patients were admitted, counted by States, Mississippi furnished 2,183, Tennessee 3,882, Arkansas 751, other states 1,042. Counted by denominations the Baptists furnished 2,075, Methodists 1,889, Presbyterians 818, Disciples 355, Episcopalians 392, Jews 322, Roman Catholics 352, other faiths 92, of no faith 887 and 676 not reported. Of these patients 1,248 were charity; of these 794 came from Tennessee, 193 from Mississippi, Arkansas 100, and 153 from other states.

The business in operating the hospital amounted to \$287,050.57; of this \$36,684.84 was expended for charity. This does not include building operations. Supplemental: for the first 10 months of 1920 the business amounted to \$320,630.19, of which \$41,861.39 was for charity. Number of patients for these 10 months was 6,583, of which 1,210 were charity. During these 10 months large numbers have been turned away because nurses had to be taken care of in the building.

The east wing and nurses' home are approaching completion, but work has been largely discontinued on account of stringent financial conditions in making collections on 75 Million subscriptions. Five hundred and twenty-five thousand is the estimated cost of the wing and home. The eighth floor, operating rooms are being completed and will be occupied shortly. The third floor is also being completed to provide nurses quarters until the home can be occupied.

The training school for nurses admitted 42 since January the 1st. This number must be increased as enlargement of the hospital is made.

The management is rejoicing in the coming of Dr. Wm. R. Bethea, a former member of a country Baptist Church, Hebron, Miss. He is an X-Ray expert and during the war was manager for a government hospital.

Each of these hospitals acknowledge gratefully the consummate skill of the physicians who work with them as being as good as the best in the land. Much of the work done by them for the hospital's charity patients is gratis.

Both the institutions are crying for the prompt payment to the 75 Million subscription that they may make ready for the growing demands. The Jackson hospital specially needs an X-Ray outfit.

Respectfully submitted,  
R. A. COOPER,  
M. K. THORNTON,  
MRS. N. W. P. BACON,  
J. J. MAYFIELD.

## SOUTHWESTERN SEMINARY NOTES.

A great missionary training camp, important student activities, and faculty changes are among the recent events at the Southwestern Seminary, Fort Worth, Texas.

Led by Secretary J. L. Gross, more than a hundred of the associational missionaries of Texas gathered on Seminary Hill to spend a week in their fourth annual training camp.

As on former occasions the students doubled up to make room for our guests. We greatly appreciate their bringing Dr. Dargan and other helpful teachers to us. We were enlarged by their fellowship.

A valuable, new movement among us may not be generally known. It is the Religious Education Society of the Seminary organized and conducted by our students in that line of work and sponsored by Prof. J. M. Price, head of the Religious Education Department. Its purposes is to improve the members in the work of religious education, to enlist others whom God may be calling and to assist churches, Sunday schools and B. Y. P. U.'s in their work. There are more than fifty members now. Assistant Professor N. R. Drummond has supervision of the demonstration work of the Society. During the last month they rendered programs dealing with vital phases of Sunday school work in two neighboring churches and five different groups of the Society gave Model B. Y. P. U. programs. Miss Jennie Lu Swearingen is the corresponding secretary of the society.

The Mission Band during December seven different churches. There were three conversions and 164 dedications of young people to missionary service as a result. The enlistment work of the Religious Education Society is carried on in co-operation with that of the Mission Band.

The Seminary's Summer School will be held May 30 to July 8. Three new features will be offered: Church Administration by Dr. J. D. Ray,

various musical courses by Prof. I. E. Reynolds and assistants, and Elementary Religious Education and Kindergarten by Miss Bertha Mitchell. Other courses will be Ecclesiology and Missions, Bible, Biblical Theology, Church History, Systematic Theology and Evangelism. Full announcement will be made soon in the special catalogue.

We deeply regret losing Dr. Rogers from the New Testament Department, but the preservation of his eyesight renders it necessary. He will assume the duties of Hospital Secretary of the Arkansas Baptist Convention. His large class presented him with a handsome travelling bag as a token of their affection. The entire Seminary will greatly miss him.

We will greatly miss Mrs. R. C. White who goes with her husband to North Carolina. For over three years she has efficiently presided at the head of the Piano Department and holds the high esteem of all. Her successor will be Mr. W. B. Moore who has finished in the musical department of Decatur College and Baylor University, with other studies and several years experience teaching.

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## MY NEW BOOK.

Victor I Masters, Superintendent of Publicity.

My new book is not mine. I wrote it for the Home Mission Board. It was prepared partly for Mission Study classes, but equally to meet the needs of all Baptists, and of all others who love God and country.

For this modest work, "Making America Christian", seeks to relate the Christian dynamic to some of the outstanding problems of to-day in this country.

Mr. Richard H. Edmonds, the honored editor of the Manufacturers Record, declares that the new book carries a message that ought to be read by everybody. He says the Home Board will make a mistake if it fails to advertise to the public, that this is a book with a mission much broader than that usually served by a mission study book though he asserts that it is well adapted for mission study.

It is the purpose of this article to try to set the book favorably before the readers of the Baptist Record. I am aware of the unusualness of an author boosting his own book. But I have always been confident that a writer can trust to the discernment of our Baptist people as to whether he is really seeking to advertise himself.

In the position which I have held for twelve years, as Superintendent of Publicity of the Home Mission Board, I have been permitted to write six books for our Baptist people. I am, now presuming that I have some standing on account of this service. I am also presuming, because two weeks after the writing of this article I will have given up the work in which I have been so happy for the Home Mission Board and for the Southern Baptists to become Editor of the Western Recorder. My boosting of the book will not by any be interpreted as an effort to fortify myself in my present position.

Drawing now, therefore, on all the assets of good will and confi-

## SOUTH IS TURNING AGAINST CALOMEL

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"Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

dence that these twelve years of service may have given me among the great people whom I have been permitted to serve, I will say that the author of "Making America Christian" has put into that book the heart of his deepest convictions and experiences. It is an effort to prescribe a cure for the unexampled ills which now afflict our country.

Perhaps I would not speak with such confidence if I could not back it up. I can do that. The rest of this article will be made up of extracts from letters and articles written about the book by honored men throughout the South.

Dr. J. M. Carroll, of San Antonio, Texas, writes: "It is a wonderful book. Intensely interesting. Timely in the extreme. Especially adapted to its purpose. It will furnish our preachers many important themes for sermons. I am charmed with it. It is a great book, greatly needed and an unanswerable argument for a great Home Mission program."

Dr. J. W. Cammack, Field Secretary of the Virginia Mission Board of Richmond. "The author holds first rank position among our ablest writers of problems facing Southern Baptists. His other books have merited and won wide reading. This latest work ought to be a textbook in 25,000 Southern Baptist churches. With wondrous skill Doctor Masters has diagnosed his case, and he has arrayed and weighed the present element of weakness and strength in American Christianity and pointed us to the remedy. It is a fearless and faithful work."

Dr. Sam J. Porter, Pastor of the First Baptist Church, Oklahoma City: "The author brings to his task a vast accumulation of knowledge, an openness of mind, a refreshing frankness, a keen sense of obligation and a vigorous—almost dashing—literary style. His array of facts is startling. His faith is stimulating. His optimism is contagious. Dr. Dr. Masters is a seer—he has the prophetic vision, the apostolic passion and the enthusiasm of a real crusader. He is an advance man, taking his position on the heights to scan the whole field and map the line of battle for victory. He has written a great book. It deserves constant study by all Christian patriots and not simply by mission study classes."

Dr. J. M. Dawson, Pastor First Baptist Church, Waco, Texas: "The book was so enchanting that I read it through from first to last at one sitting. It inspired a sermon which I preached to an enthusiastic audience in the First Baptist Church at Waco, and I am developing others suggested by it. A copy should be placed in every Baptist home in the South, and in the home of every Christian patriot."

Dr. B. H. Dement, President of the Baptist Bible Institute, New Orleans, La.: "Here is a book with a purpose to aid in the readjustment of the times which seem to be so much out of joint. Doctor Masters shows the vision of Kingdom statesman. He discusses with incisive vigor questions vital to American Christianity now. I would insist

that preachers and educators ought to read this book. I would insist that every intelligent Baptist should read with care this vital and illuminating message."

Editor D. Newton, in the Christian Index: "The author presents a profound discussion of vital needs now confronting American Christianity. This he does in a most readable manner. You will not be willing to put this book down after you have begun to read it we know. We have missed our dinner to-day, and it is a busy day at that—because we came so much interested in this work. It could not have come at a time when it was more needed. We express our appreciation to the author and the Home Mission Board."

Mr. W. F. Yarbrough, Pastor of the First Baptist Church, Hattiesburg, Miss.: "One does not want to put down this book until he has finished it. It is rich and makes you think. There is not a dull sentence in the entire book. It should be read by every thoughtful Christian man and not by mission classes only."

President John D. Mell of the Georgia Baptist Convention: "I endorse this book and commend it to all our Baptist people. It deals in a strong and authoritative way with the greatest problems we face in America."

Dr. Finley F. Gibson, Pastor Walnut Street Baptist Church, Louisville, Kentucky: "It is one of the most timely books of the hour. It deals with vital problems. Study of it will lead out people to see the need of going right on in our work and steering clear of all entangling alliances."

Mr. Chas. H. Scott, a leading Baptist Layman of Columbia, S. C.: "I could not stop to eat until I had read every word of it. There has been so much foolishness written on subjects dealt with by this author that it is refreshing to get a book built on Baptist lines and written in a spirit of real true Christianity."

Doctor T. T. Martin, prominent Southern Baptist Evangelist: "I urge and plead that every Baptist throughout America shall get and read and get others to read 'Making America Christian.' It is epochal, eye-opening, stirring and thrilling."

Would not my reader feel a glow of satisfaction at receiving such commendations from such men about a piece of work he did? This writer does, and a deep sense of gratitude too. But he would not on his own behalf be asking space for these most complimentary and urgent words of approval. He does it not only because that he has grappled with problems in this book that every Christian American will be compelled to thresh out, either by the stimulation and suggestion of this book or in some other way. And he does it because with his whole heart and mind he has tried in this book to set forth that the only hope for America in these ferment days is that our people shall turn with their whole hearts to Jesus Christ for salvation, cleanness of heart, usefulness and strength.

BAPTIST HOME MISSION ROOMS,  
ATLANTA, GEORGIA.

You know it has been said that the colored men in the diamond fields of South Africa get the largest and finest gems because they are willing to work as the white men are not willing to work. They get down on their knees in the beds of the streams, and they dig with their hands into the soil where the diamonds are found. The secret of success in diamond winning is to get down on your knees. The secret of success in soul winning is precisely the same. And so, dear friends, if I could have only one thing of my choice as we stand looking hopefully into the future, do you know what it would be? It would be this, that you might be full of the spirit of earnest prayer; that we might have among us at least a score of Christians, prayerfully seeking the Spirit's power for immediate service, a score of Christians who could say, 'We cannot go into the spring without a revival of God's work here. We cannot eat. We cannot sleep. We cannot do our work well. Lord God, we will not let thee go unless thou bless us.' A score of people of that spirit among us in mighty measure before sundown next Lord's Day. Down on your knees then, oh, people of God, down on your knees. And you may be so overborne with anxiety for the salvation of men that you shall know how to lay hold of the resources of the Lord God Omnipotent. Down on your knees, and while you kneel say the sentence from the old creed, "I believe in the Holy Ghost," and then you will realize for yourself that scene of old when the Saviour stretched his pierced hands in benediction over his disciples, and said "Receive ye the Holy Ghost" and breathed on them. Oh, may the breath of God be in us that the Word may be preached with power and confirmed with great signs to follow.

Bro. G. W. McDugle born November 12, 1849, died January 23, 1921, age 71 years 2 months, 11 days. Bro. McDugle made profession of his Lord in 1874 joining the Alexandria Missionary Baptist Church of which he has been a consistent member ever since.

He was a most lovable character, to know him was to like him, he always had a smile and kind word to all he met. His first wife Miss Josie Bankhead preceded him to the grave by better than thirty years, his second wife was Miss Susie Joyner, they were married back in the nintys. She and eight children, one sister, host of grand children and multitudes of friends survive him and mourn his departure.

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To know when to be generous and when firm—this is wisdom.—Good Hardware.

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